

Zion's Herald.

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Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

ABIDE WITH ME.

Adelaide Bridge Roe.

Abide with me, O Lord!
Mayhap, in youth's glad time
While listening to the chime
Of all the witchery
Of Love's sweet minstrelsy,
I may not think of Thee —
But, oh, abide with me!

Abide with me, O Lord,
E'en if, amidst the strife
Of this engrossing life,
The tempter moveth me
To sin — forgetting Thee.
O Lord, abide with me!

Abide with me, O Lord!
If, flushed with earth's success,
I may not Thee confess,
Neglectful if I be
When fortune favors me,
These blessings come from Thee —
O Lord, abide with me!

Abide with me, O Lord,
When sorrow broods around,
And 'neath the cold, dark ground
Dear eyes close-lidded be,
And I moan helplessly —
O Lord, abide with me!

Abide with me, O Lord,
When life's short span is run,
And westerling sinks the sun,
And I at last must tread
Alone the Valley Dead —
Alone, if not for Thee —
O Father, walk with me!

Abide today with me!
I know, if once I gain
The land where Thou dost reign,
I shall forever be
To all eternity
With Thee. But, Lord, today
I may go far astray
If Thy dear hand in mine
I feel not. Lord Divine,
I plead most earnestly,
Abide today with me!

Oberlin, Ohio.

The Outlook.

The effective lifetime of a great gun — one of the 100-ton sort, for example, which requires a charge of 550 pounds of powder, and discharges a projectile weighing 2,000 pounds — is said to be only one second. It can be fired with safety one hundred times, and then must be put out of commission; but it takes only one-hundredth of a second for the powder to burn and eject the projectile, so that one second stands for one hundred discharges and measures the limit of activity of the gun. No attempt is made, of course, to estimate what the gun can accomplish in that second, nor what restraining effect it may have in the years during which it stands unused.

The amended Nicaragua Canal bill has been reported favorably to the House. The Company is authorized to issue \$100,000,000 of thirty-year 3 per cent. bonds guaranteed by the United States and redeemable at the pleasure of the Government after ten years. The bonds are to be secured by a first mortgage on all property of the Canal Company. A sinking fund for the redemption of the bonds is provided for. All shares of the Company heretofore issued, except those held by Nicaragua and Costa Rica, are to be called in and canceled. Eight of the directors are to be appointed by the President with the advice and consent of the Senate; the other two by Nic-

aragua and Costa Rica. Their compensation is to be \$5,000 per annum and expenses. It is doubtful if the measure passes the House at its present session.

China proposes to manufacture her own "Mexicans." A mint for silver and copper coinage is to be erected at Nanking. The dollars will be exact equivalents of the Mexican silver dollars now in use in the empire; there will be no coinage on the basis of the tael dollar which has been the accepted unit of Chinese currency. Fractional silver currency will also be minted. The new copper "cash" will be somewhat reduced in size from the present style. A foreign assayer is to be employed at the mint. The establishment will be of sufficient capacity to turn out 100,000 silver coins and 1,000,000 "cash" daily.

The sub-committee appointed by Chairman Merrill of the Finance committee of the Senate to investigate the sales of bonds by the Government, are Messrs. Harris of Tennessee, Vest of Missouri, Walthall of Mississippi, Platt of Connecticut, and Jones of Nevada. The first three named are Democrats, the fourth is a Republican, the fifth a Populist. Except Mr. Platt, all are silver men, three of them radically so. Secretary Carlisle will furnish the committee with a written history of the bond issues. It is expected that Mr. J. Pierpont Morgan, Assistant Secretary Curtis, Comptroller Eckels and other officials will be summoned.

Of the great Powers across the sea five — Russia, Germany, France, Italy and Austria-Hungary — have enormously increased their public debts during the past ten years; England, Spain and Denmark have decreased theirs. France today is the most deeply involved, her indebtedness being at the rate of nearly \$140 to each inhabitant; moreover, she is retrograding financially instead of recuperating. England's proportion is about \$84 to each inhabitant, but she is yearly reducing her debt. Russia's obligations are enormous, but the proportion is small — only about \$30 to each inhabitant. Germany's is higher — nearly \$60; and Italy's is higher still — about \$83.

Sweden's Celebration.

The four hundredth anniversary of the birthday of Gustavus Vasa, the religious as well as the political father of the Swedish kingdom, was duly honored by his grateful countrymen on the 13th inst. It was he who threw off the Danish yoke and rescued his people from the domination of the Catholic party in Europe. After protracted struggles ending with the capture of Stockholm, he declined to accept the crown at first, preferring rather to govern under the modest title of stadtholder. But to save his land from further incursions from the Danes, and to consolidate its resources, he consented to become a sovereign and was crowned King of Sweden in 1527. Before his accession he became a disciple of Martin Luther, corresponded with him, and subsequently made the Reformer's faith the religion of the State. He reigned for thirty-three years wisely and beneficently. Two of his descendants, Gustavus Adolphus and Charles XII., have eclipsed him in fame, but in personal character, sincere patriotism and the sturdy fibre that creates kingdoms, the first of the line will be held in perpetual honor. He belongs to the same category as Robert Bruce, Alfred the Great, and our own Washington.

International Coins.

To facilitate commercial relations, and do away with the computations now required of merchants, customs officials and transportation companies in conducting international business, a joint resolution has been reported in the House authorizing and requesting the President to make overtures to the principal mercantile nations of the world concerning the desirability of adopting uniform coins, composed of gold

or silver or both, for common use. The countries of the Latin Union have already adopted an international gold and silver coin, and the scheme has worked well, except that France has suffered from an influx of silver and would probably object to a monetary unit of that metal which was represented by less than its intrinsic value in the coin. If the House measure goes through and is adopted by the Senate, the way will probably be open to further propositions, such, for instance, as international gold certificates, to do away with the constant shifting of gold between countries trading together.

The Hahnemann Monument

Four years ago the American Institute of Homoeopathy, representing about ten thousand practitioners, decided to erect in Washington a monument to the distinguished founder of their medical faith. The undertaking was entrusted to a national committee. Sixty invitations were sent by this committee to sculptors in this country and Europe to prepare models in plaster in competition for this work. Twenty-four responded, and of these the design of Charles H. Niehaus won the first of the three prizes offered. The statue of Hahnemann is to be of bronze, in a sitting, thoughtful posture, with flowing drapery. It is to be mounted on a granite pedestal. Around it is to be built a Greek exedra, elliptical in form. The rear of this niche will rise higher than the statue, and the name "Hahnemann" will be inscribed in bold relief across the top. In the sides of this granite niche bronze panels illustrating the achievements of Homoeopathy will be inserted. Appropriate mottoes will also be cut, that on the pedestal being the famous fundamental one — "*Similia similibus curantur*." The monument is to be completed by next spring, and will cost \$70,000.

Prof. Langley's Aerodrome.

The secretary of the Smithsonian Institute appears to have invented a sort of "steam bird," for his flying machine is built of steel as to its framework, is propelled by a steam screw, rises in spirals of about 100 yards in diameter to a height of 100 feet, and when the steam gives out settles gracefully down without tumble or shock. Prof. Alexander Bell, the inventor of the telephone, was permitted to see an experimental test of it, and was so impressed with the success of the aerodrome that he expressed his conviction that "the practicability of mechanical flight in the air has been demonstrated." Unfortunately for public curiosity, Prof. Langley is disinclined to publish details of his experiments in aeronautics. In previous tests he has used a framework of aluminium, and employed four aeroplanes which served as wings for his machine. One of these instruments nearly two years ago traveled 900 feet in a straight line against the wind before the motive power gave out. Prof. Bell does not mention the aeroplanes at all in his account of the recent test, nor does he tell us why aluminium was abandoned for the heavier metal, steel. Prof. Langley permitted a supplemental statement, to the effect that his new machine has no gas to lift it, as in the case of the balloon, "but, on the contrary, it is about 1,000 times heavier, bulk for bulk, than the aeron in which it is made to run, and which sustains it somewhat in the way in which thin ice supports a swift skater."

Wonderful Telegraphing.

Some remarkable illustrations of swift long-distance telegraphy were given at the National Electrical Exposition in New York last Saturday evening. Mr. Chauncey M. Depew was the orator for the occasion. Before beginning his address on "Electricity Down to Date," he gave out the following message for transmission: "God creates, nature treasures, science utilizes, electric power for the grandeur of nations and the peace of the

world." The Postal Telegraph Company received it, and sent it first across the continent to Los Angeles, thence north to Vancouver, from which point it returned across the continent to Montreal and Osnego. It was then taken to London and thence to Tokyo, via Suez, Singapore and Shanghai. From Tokyo it was sent back by the same lines to New York, and was received at the Exposition in fifty minutes, having traversed about 30,000 miles of wire. The message was also sent simultaneously by the Western Union Company, but over a different circuit. It went first to San Francisco, then south to Galveston, Mexico, Chile, Buenos Ayres, returning on the east side of South America to Pernambuco; thence under the ocean to Lisbon, up to England and back to New York — a total distance of 27,500 miles. It took but eleven and a half minutes to make this circuit. In both cases the message had to be copied at points en route. Nothing swifter than this has ever been flashed by telegraphic wire.

Coronation Festivities.

As we go to press the festivities arranged for the coronation of the Czar are just beginning. They will continue until June 7. Preparations for this august event have been going on for months, and fifty millions of dollars have been expended. Moscow is thronged with dignitaries and visitors. The great state entry into Moscow will occur on Thursday of this week, previous to which their majesties will spend two days in private religious services in the Petrofsky Palace outside the city. The coronation occurs on Tuesday next, and the interval will be occupied in gorgeous religious and civic ceremonies in which the assembled notabilities will have more or less part. On Monday the imperial regalia will be transferred to the Cathedral of the Assumption in the Kremlin where the coronation will occur the next day with the usual splendor. For twelve days thereafter there will be State dinners, illuminations, parades of troops, a great popular festival (on the 30th), balls, receptions, etc., etc., and no one in Moscow, however poor he may be, will lack food or drink. The Czar rules an empire of 100,000,000 subjects. In view of his vast responsibilities, devout Americans may well join in one of the sentences of his coronation prayer: "Do Thou, O Lord and Ruler, support me in my appointed task, inspire me with wisdom, and guide me in my great service."

A Bishop as an Arbitrator.

The lithographic artists in New York city last winter had differences with their employers, principally in respect to a minimum wage, hours of labor per week, and working by the piece. No agreement being possible, both parties decided to submit their cases to a referee, and Bishop Henry C. Potter was chosen. His findings were submitted last week. He decided in favor of the employers as to the number of hours that the artists should work per week — forty-seven and a half instead of forty-four as urged. In the matter of a minimum wage his decision favored the contention of the employees, namely, \$18 a week, in order to protect them from the excessive cheapening of their work by competition. He concurred, also, with the men in their effort to abolish the piece-work system, because it leads to over-exertion on the part of the toilers and to injury of health. In the very able paper in which the Bishop formulated his views and decisions general humanitarian grounds were not overlooked. Indeed, while both parties accepted the episcopal findings, the employers deprecated the treatment of business questions from the standpoint of social progress, and failed to see why "the tendency at the present day among the working classes towards increasing solidarity" should be urged as a reason for abolishing piece-work. It was hardly to be expected, however, that the decision of questions on which the disagreement had become violent, should please both parties.

Our Contributors.

THE BULFINCH FRONT.

N. A. M. Roe.

Tear it down? 'Tis an altar no hand may de-
face.

O people, what think ye, can money replace
These walls with the echo of trampling feet,
Where the sons of our State gathered treason
to meet?

These pillars stood guard when the colors came
borne

In tatters, by the hands of Disloyalty torn;
These walls saw the triumph when liberty's star
Shone forth with new glory from black cloud
of war.

This dome is a landmark. The morning's first
beam

Grows pale in the light of its answering
gleam.

'Tis a shrine. Dare we lay the proud pile in the
dust?

Nay, rather, its glory be our sacred trust.

"A SERIOUS MISCONCEPTION."

Abel Stevens, LL. D.

THERE is a widespread error in relig-
ious statistics, which should be em-
phatically corrected. Some time ago a
European journal declared Buddhism to be,
numerically, the most prevalent form of
religion on our planet. The assertion was
repeated (as usual) by the periodical press,
till it became generally accredited, and it is
incessantly uttered by writers on foreign
religions as an undoubted fact, though few,
if any, of our journalists have taken the
trouble to look into its authority, or rather
its total want of authority.

Sir Monier M. Williams is one of our very
best authorities on the Asiatic religions.
He is an erudite scholar, has lived in Asia,
and is famous as a critic in its languages,
learning and faiths. In his great book on
"Buddhism" (one of the best we have on
the subject) he expresses his astonishment
at this prevailing blunder. At the end of
his preface he gives a special note (a
"postscript") for its correction. He says:
"Since writing the foregoing prefatory re-
marks, I have observed, with much con-
cern, that a prevalent error in regard to
Buddhism is still persistently propagated.
It is categorically stated in newspapers that
out of the world's population of about 1,500,-
000,000 at least 500,000,000 are Buddhists,
and that Buddhism numbers more adher-
ents than any other religion on the surface
of the globe." He pronounces this estimate
an "utterly erroneous calculation," and
adds: "It is high time that an attempt
should be made to dissipate a serious mis-
conception." He goes on to say:—

"In China the great majority are first of all
Confucianists, and then either Taoists or Bud-
dhists, or both. In Japan Confucianism and
Shintoism co-exist with Buddhism. In some
other Buddhist countries a kind of Shamanism
is practically dominant. The best authorities
(including the Oxford Professor of Chinese, as
stated in the Introduction to his excellent work,
"The Travels of Fa-hen") are of opinion that
there are not more than 100,000,000 of real Bud-
dhists in the world, and that Christianity, with
its 430,000,000 to 450,000,000 of adherents, has
now the numerical preponderance over all other
religions. I am entirely of the same opinion. I
hold that Buddhism, in its present condition, is
one of rapidly-increasing disintegration and
decline. Indeed, if I were called upon to give
a rough comparative numerical estimate of the
six chief religious systems of the world, I
should be inclined, on the whole, to regard
Confucianism as constituting, next to Christianity,
the most numerically prevalent creed. We have
to bear in mind the immense populations, both
in China and Japan, whose chief creed is Con-
fucianism."

Sir Monier cites Professor Legge and Dr.
Happert (two of our highest Chinese author-
ities) as confirming his opinion; and adds
that the Chinese Ambassador, Liu, in a
conversation on the subject, "ridiculed the
view that the Buddhists are as numerous as
the Confucianists." There are only about
72,500,000 Buddhists in Asia—and that is to
say in the world. Williams gives the num-
erical rank of the great religions as, first,
Christianity; second, Confucianism; third,
Brahmanism and Hinduism (which are
practically the same); fourth, Buddhism;
fifth, Mohammedanism; sixth, Taoism.

Let our journalists, then, cease to repeat
their blunder about Buddhism—a system
which, Sir Monier affirms, "is gradually
losing its hold on the vast populations once
loyal to its rule and rapidly giving way be-
fore the mighty forces which are destined
in the end to sweep it from the earth." Today
Christianity is, numerically, the strongest
religion on our planet, and practi-
cally it is leading all the great obvious

destinies of the human race—immigration,
colonization, commerce, education, gov-
ernment. What is called "civilization," as
founded in the enlightenment and ameliora-
tion of man (mental, moral, social and in-
dustrial), is, incontestably, in the hands of
Christendom, and the various forces which
are propelling it over the world emanate
from Christian lands. The right theory of
the fact is evident enough, but we need not
here discuss any theory about it; it is suffi-
cient that it is an obvious fact—a geo-
graphical fact, an historical fact, a daily
augmenting fact. Enormous defects mar
that civilization both at home and abroad;
but the very consideration that they are
enormous is one of the surest guarantees
that they will sooner or later be corrected.
Though prevalent, they are seen to be in-
compatible with the very genius of Chris-
tian civilization, and are, therefore, only
incidental, not substantial or essential, in
the system. Christianity and time are the
only two remaining conditions of the re-
demption of our planet; Christianity we
have, notwithstanding our many pervers-
ions of it; and time we shall have, not-
withstanding the fantastic theories of some
Christians to the contrary.

We have made these remarks not mere-
ly to correct a prevalent statistical blunder;
they are relevant to certain preposterous
tendencies here in our own land. It is an
amazing fact that we have not a few specu-
lative (though poorly-informed) Buddhists
among ourselves. The French litterateur,
Bourget, mentions this fact in his American
travels. They can be found not only in
Boston, New York, and other fermenting
cities, but through much of the country;
they are numerous all along our Pacific
Coast. Immature thinkers, who would
evade Christianity, presume to hope that
Buddhism may afford them a substitute.
Sir Monier's book ought to cure them. They
would find from all such high authorities
that, notwithstanding some beautiful (but
mostly ideal) things in Buddhism, there
never has been propounded to the human
race a more heartless and hopeless system
of pessimism. It abounds in sects with
conflicting opinions, but substantial Bud-
dhism is atheism and final nihilism. Sir
Monier concludes his volume with the fol-
lowing passage:—

"Lastly, we must advert again to the most
momentous, the most essential, of all the dis-
tinctions which separate Christianity from Bud-
dhism. Christianity regards personal life as the
most sacred of all possessions. Life, it seems to
say, is no dream, no illusion. 'Life is real, life
is earnest.' Life is the most precious of all
God's gifts. Nay, it affirms of God Himself that
He is the highest example of intense life, of
intense personality, the great 'I Am that I Am,'
and teaches us that we are to thirst for a con-
tinuance of personal life as a gift from Him.
Nay, more, that we are to thirst for the living
God Himself and for conformity to His like-
ness; while Buddhism sets forth as the highest
of all aims the utter extinction of the illusion
of personal identity—the utter annihilation of
the ego—of all existence in any form whatever,
and proclaims as the only true creed the ulti-
mate resolution of everything into nothing, of
every entity into pure nonentity. What shall I
do to inherit eternal life? says the Christian.
What shall I do to inherit eternal extinction of
life? says the Buddhist. It seems a mere ab-
surdity to have to ask, Whom shall we choose
as our Guide, our Hope, our Salvation—the
Light of Asia, or 'the Light of the World'?
The Buddha, or the Christ? It seems a mere
mockery to put this final question to rational
and thoughtful men in the nineteenth century:
Which book shall we clasp to our hearts in our
last hour—the book that tells us of the dead, the
extinct, the death-giving Buddha, or the book
that reveals to us the living, the eternal, the
life-giving Christ?"

San Jose, Cal.

CLEAN NEWSPAPERS.

Rev. Geo. W. Brown, D. D.

THE newspaper is an educator. It is
a great gateway of popular informa-
tion and the chief organ of instruction on
all subjects of public concern. It com-
mands the best brain of the world, and its
writers give us their best and freshest
thoughts. Wendell Phillips hardly put it
too strongly when he said: "To millions
the newspaper is religion, school, college,
counselor and amusement." Professor
Gregory, in an address before the Social
Science Congress, says that there are now
twenty-five thousand regular writers for the
newspapers alone. The metropolitan pa-
per is no longer simply a picture of our
home life. It is the "mirror of the times,"
the daily history of the world. "The uni-
verse is dragged with a net every twenty-
four hours and the heterogeneous mass
which it collects is deposited on the edit-
or's table to be sifted, sorted, prepared, and
given to the waiting public." The paper

makes every reader an argus-eyed ob-
server. It enables him to be a traveler
amid the comforts of home, and a cosmo-
politian without leaving his own fireside.
No man who would keep step with the
march of events and be in touch with the
times can ignore this popular educator of
the day.

But the function of the press is broader
than simply to give the public a colorless
statement of the news of the hour. It is
its duty, and it should be its ambition, to
exercise a certain censorship; and it is ex-
pected to express a judgment on all mat-
ters that attract popular attention. Only in
this way can it either make or guide public
opinion. Jefferson is reported to have said
that a nation without laws and with news-
papers would be better off than a nation
without newspapers and with laws. This
may be an exaggerated estimate of the
power of the press, but it furnishes food
for thought.

Charles O. Dana, editor of the New York
Sun, is reported to have said in lecture be-
fore the Wisconsin Editorial Association:
"Whatever Divine Providence permits to
occur I am not too proud to report." We
will not stop to quarrel with this, although
we believe many things are permitted to
occur about which the less said the better.
But there seems to be a theory abroad that
nothing is "news" that is not wicked.
A million people behave themselves, but
that is no news. Nobody thinks of report-
ing that, or saying anything about it. But
if some vulgar wretch commits a crime,
this is "news." A "nose for news" was
declared by a distinguished editor to be
one of the prime qualifications of a jour-
nalist. But why should the average jour-
nalistic nose so quickly take the scent of
crime? Why make sensational details of
crime their stock in trade? There is a nec-
essary and wholesome interest to be taken
by good men in crime and criminals; else
how could courts provide for their punish-
ment, or philanthropists attempt their re-
formation, or youth be warned against their
assaults? But the undue prominence given
to crime is what we object to. One would
fancy, to look over the columns of some
journals, that we were a nation of thieves
and thugs. American papers are sinners
above most in this particular. An English
visitor, writing to the London Spectator
from the World's Fair, said:—

"We were in the Fair grounds at all hours
of the day and early night for weeks, and never
heard of any pocket-picking; nor yet did we
hear an angry word, much less an oath. Alto-
gether, we saw so little that was evil, and so
much that was good, that we began to wonder
where all the wicked people, whose doings made
our blood run cold in the daily papers, were
to be found. These papers are a national calamity.
With very few exceptions, they seem to serve
up a banquet of brutal horrors to readers who
will enjoy to the full every turn of the screw of
the rack on which the murderer places his vic-
tims, and every agony of parents who still love
the children whose evil deeds are made all too
public. To an enterprising editor in America,
no home has any privacy, no feeling of the
heart any sanctity. The sins and sufferings of
one-half of the world are to furnish the de-
lights of the other; and scarcely a horror can
be named which escapes serving as an occasion
for a jest."

The world is bad enough, but it is not so
dark as it is painted by the endless pro-
cession of horrors which crowds the can-
vas.

Some papers, under the pretence of re-
porting crime, spread its disgusting particu-
lars before their readers. Stories of sin
and shame are told with such minuteness of
detail, and with such sensational develop-
ments deftly woven in, as serve to photo-
graph the secret ways of evil-doers and
make their most debasing crimes familiar to
all. The effect of all this graphic parade of
the ghastly is to scatter broadcast the seeds
of vice. Constant familiarity with evil blunts
the sensibilities and destroys all instinctive
horror of crime. The highest ambition of
many a youth in our great cities is to be a
"tough." These are imitative beings, and
the daily paper is too often in league with
their desires. Every issue helps to poison
their consciences and debauch their morals.

We think journalists mistake the tastes
of their readers. There are multitudes of
clean men and women who are weary of
searching through columns of garbage to
find the real news. They would as soon
wallow in a city sewer as read much that is
printed by prominent journals of the day.
They decline to breakfast and sup on our
social cancers, and take into their homes
papers which drip with moral filth. Let the
press cease to display wickedness. There is
much that is true, beautiful and good to be
reported in our public prints. There are
noble men who are doing noble deeds. Let
us hear about them. Every good man

should support and introduce into his home
only clean periodicals. Others should be
left to the patronage of criminals whose do-
ings they record and whose business they
advertise.

North Adams, Mass.

COURAGE.

Hearts are heavy with doubt
And eyes are dim with fears,
For the urging ill without, within,
The crowding want and the growing sin,
And the dream of the confident years
Seems crumbling and dying out;
But courage, soul! be brave, endure!
Behind the wrong God standeth sure.

Helpless we stand, and weak,
By the beds where our dear ones lie,
And see them suffer, and have no power
To lift the weight of one weary hour,
Or call the light to the eye
Or the rose to the fading cheek;—
But courage, soul, count not in vain
Thy hope, for God is in the pain!

Downward the dark wings sweep,
The flickering life burns low,
We watch the faint pulse flutter, cease,
The suffering give place to peace,
The dear face calmer grow.
Up, soul! thy courage keep!
For God, who gives our mortal breath,
The Lord of life, is Lord of death.

—SUSAN COOLIDGE, in S. S. Times.

CONSIDER JESUS CHRIST.

Jennie M. Bingham.

THE author of Hebrews in the third
chapter calls on the brethren to
"consider Christ Jesus." It is worth while
to look at that word "consider." What
does it mean? Just this—"to sit down
with." So, then, the exhortation is to sit
down with Jesus Christ; stay awhile in His
company; talk to Him, and listen while He
speaks to you.

The Quakers have a phrase, "getting
into the quiet," which means just this; and
who that has looked into the peaceful face
of a Quaker has not felt that here was rest
of soul which such communion brings?

John, in the opening of his Gospel, tells
of his introduction to Jesus Christ. He and
Andrew were with John the Baptist when,
Jesus passing by, the Baptist gave his testi-
mony: "Behold the Lamb of God." The
two disciples, aroused to keenest interest,
followed the Stranger, and when He turned
and asked, "What seek ye?" they said,
just as we would nowadays when we wish
to have an introduction blossom into an
acquaintance: "Where do you live?" He
answered, "Come and see." They went
with Him and sat down with Him and
stayed the rest of that day. What the
visit was about we do not know, but it was
so impressed on John's memory that, writ-
ing about it many years after when an old
man, he remembered the very hour when
he went to visit with Jesus Christ. He re-
cords that it was about four o'clock in the
afternoon.

A jeweler was showing me some fine
diamonds; and the first thing he did was to
shut in the jewels with a white reflecting
surface. "Because," he said, "if you want
to see a precious diamond to know its
value, you must shut out all distracting
color and have only white light."

Ah! if we would know the preciousness
of our Christ, we must shut out other
attractions and view Him in the white light
of a pure heart.

The Persian bazaars at the World's Fair
sold little blocks of scented clay to be used
in linen closets as we use lavender leaves.
A Persian poet very prettily makes use of
this. He says he took up in his hand a
piece of scented clay and said to it: "O
clay! whence hast thou thy perfume?"
And the clay said: "I was once a piece of
common clay; but they laid me for a time
in company with a rose, and I drank in its
fragrance and have now become scented
clay."

If you have been with Christ it will be
known. Far louder than your spoken
declaration will be the sweetness and
attraction which come even to our com-
mon clay when it has been in company with
the Rose of Sharon.

The old monks had a superstitious notion
that if they would gaze continually and
intensely on the figure of Christ on the
cross which hung upon their cell wall, the
marks of the wounds would appear in their
own bodies—the print of the nails in their
hands and feet, and the scar of the spear-
gash in their side. This is a gross repre-
sentation of the spiritual truth which lies
under it. Looking upon Him with steady,
loving gaze, the glorious vision that our
eyes behold prints itself deep in our hearts,
and the beauty of the Lord shines in our
faces. We are "changed into the same
image."

Herkimer, N. Y.

THE EDUCATION BATTLE IN ENGLAND.

Rev. John S. Simon.

I HAVE reason to know that Americans are interested in the battle which is being fought in England concerning

Elementary Education.

That interest would be intensified if the meaning of the contest were more clearly discerned. In the estimation of competent judges, the issues involved in this struggle are so grave that it is impossible to exaggerate their importance. I will try, by quiet exposition, to set them before the sympathetic people of America.

It was my good fortune to take part in the discussions which precluded and accompanied the passing of the Elementary Education Act of 1870. On all hands it is now admitted that, at that time, the education of the masses of the English population was glaringly defective. Towards the close of the sixties, I occasionally visited Berlin, and the contrast between a my own country and the Prussian capital, in respect to educational methods and progress, was painful. That contrast was not only perceptible by the eye; candid friends, in their oral communications, did not shrink from accentuating it to my confusion. It was frankly stated that England was the worst educated country in Europe. Scotland was always exempted from the sweep of the storm of criticism; but, with that exception, the tempest blew without a lull upon these unfortunate islands.

In order that the present crisis may be understood, it will be necessary to go back to 1870, that we may discern the condition of England in respect to elementary education in that year. At that time the field was occupied by schools supported, in the main, by the Church of England, the Wesleyan Methodists, the Evangelical Nonconformists, and the Roman Catholics. The idea that it is the duty of the State to educate its children scarcely flickered in the national mind. It was, of course, advocated, but its advocacy marked a man as an advanced and dangerous thinker. To the honor of the churches it should be said that they made self-sacrificing efforts to atone for the neglect of the nation. Some speakers, in the present contest, attempt to minimize the value of the work done by the churches in the field of education before 1870; but I am convinced that any man who is acquainted with the history of the present century will cheerfully acknowledge that, without such work, England would have been in a desperate plight.

Acknowledging, then, the value of the efforts of the churches before 1870, let us see how far they had succeeded in meeting the educational requirements of the nation. In 1870 there were, in this country, 3,082,000 boys and girls of school age; but the total number of places provided in schools under government inspection was only 1,878,000, or little more than one-half of the number required. Further, the places provided were not all filled. The total number of children in average attendance in inspected schools, in 1870, was 1,152,000. It will be seen that nearly half the children of school age were being brought up without any attempt to teach them even the simple arts of reading, writing, and arithmetic.

It might be thought that the mere statement of this fact would have been sufficient to rouse the country to a sense of its educational deficiencies; but the inertia to be overcome was enormous. In many rural parishes the advantages of education were fiercely questioned. It was argued, with an astonishing sobriety of countenance, that if servant maids learned to read, they would devour the contents of their mistresses' letters, and that a knowledge of geography and the perusal of the weekly newspaper would ruin the agricultural laborer. I have discussed the evils of education with "gentlemen-farmers" from whose lips these sentiments have fallen. As they depicted the deserted villages and tenantless farms which, as they predicted, would disfigure the once smiling face of fair English counties, it was impossible to repress a sympathetic shudder.

Notwithstanding the dismal forebodings of the bucolic prophets, England determined that it would have

A National System of Education.

When Mr. Forster brought in his Bill, he described it as "the first attempt in providing national education," because it would "provide for the education of every child in the nation." By the direct and indirect influence of the Act of 1870, Mr. Forster's ideal has been realized. In 1894 the total number of children of school age, for whom accommodation ought to be provided, was 5,010,127; the actual supply was 5,832,944—that is, the supply exceeded the demand. Returns obtained in the present year show that in the provision of school-places the voluntary schools have been outstripped by the board schools which have sprung up under Mr. Forster's Act.

Before describing some of the features of the system inaugurated by Mr. Forster, it is necessary to say that the interval since 1870 has seen the erection of a large number of voluntary schools—that is, of schools built by and belonging to the churches. The Act gave the managers of these schools a great opportunity. They were allowed eighteen months' grace to provide buildings for children in places where the accommodation was declared to be insufficient. The Church of England, availing itself of its immense, undeveloped resources, went to work with a will, and enlarged and erected

schools in many parts of the kingdom. As a consequence, there are spacious tracts of the country, especially in rural neighborhoods, in which the Anglican Church is in sole possession of the educational field.

The system created by Mr. Forster is known as

The School Board System.

Any town or district in which the school accommodation is declared to be insufficient, and in which the churches are unable to supply the deficiency within the time specified by the Act, is ordered to elect a board by the votes of the rate-payers. The board, being elected, has the right to levy rates for the building and maintenance of elementary schools. Every three years the members of the board have to submit to popular election; and, therefore, have an opportunity of learning from the ballot-box the opinion of the rate-payers on their educational labors. The boards are elected from the people, by the people, for the people, and their sole and specific work is education.

The schools erected are placed under the supervision of local managers appointed by and answerable to the board. It is undoubted that the system has been remarkably successful in securing the education of the children of England. If we apply any reasonable test to the board schools, they come out from the ordeal in triumph. The vulnerable point in the system is its cost. Large sums have been expended on buildings; the salaries of the teachers have been raised to the point of adequacy; and much money has been applied to the perfecting of educational appliances for the benefit of the children. In consequence of this expenditure, rates have increased; but the democratic spirit governing the election of the members of the board has had its triennial opportunity of revenge whenever the cost of the schools has been indiscreetly increased. Apart from the question of heavy rates, it is undeniable that the school boards have been, and still are, popular with the bulk of the English people.

During the contest of 1870 the strident battle of a powerful party in England was, "Education—secular, compulsory, and free!" In the interval the last two items in this program have been carried. The mind of the nation, however, has not entertained, with any congeniality, the idea of an entirely secular system of education. It has been in vain that its advocates have insisted that such a system is the logical outcome of compulsory education. Logic, to the deep content of many persons, does not rule the world. Its processes and suggestions, however, prove thought. It was seen, in 1870, that the "religious difficulty" would emerge in the schools, and so an attempt was made to meet it. A clause was inserted in the Act, known as

"The Conscience Clause."

It laid down the conditions to be fulfilled in public elementary schools in order to obtain a government grant. The clause gave the parent the right to withdraw his child at the "time or times during which any religious observance is practiced or instruction in religious subjects is given at any meeting of the school." The opinions concerning the efficacy of this clause vary. The minority report of the Royal Commission on Education, 1885, contains a statement which, I think, hits the mark. It is affirmed that parents who are Nonconformists, whose children are obliged to go to church schools, do not avail themselves of the conscience clause for two reasons: "In the first place, they are afraid of losing their employment; and, secondly, they believe, truly or falsely, that the children who have been withdrawn from religious instruction are not treated kindly. The unkindness sometimes comes from the teachers, sometimes from their fellow scholars. The parents do not care to have their children regarded as heretics."

In addition to the "conscience clause," the Act of 1870 contained a provision which is much more effective as a defence of the religious rights of Nonconformists. It is known as the "Cowan-Temple clause." It directs that, in school board schools, "No religious catechism or religious formula, which is distinctive of any particular denomination, shall be taught." It will be seen, therefore, that, at the present time, in the voluntary schools, clergymen and ministers are able to give religious instruction of the most pronounced type, the children being protected by the "conscience clause"; and that, in the board schools, religious instruction is not only conditioned by the "conscience clause," but its undenominational character is secured by the "Cowan-Temple clause." In a board school the religious instruction is given by the teacher. If a parent objects to all religious instruction, he can withdraw his child during the lesson; if he is a Churchman or a Nonconformist, and wishes for such instruction, he knows that no sectarian formulae will be thrust into the mind of his child. This was the compromise effected in 1870 between the contenders for a religious and for a secular education.

I have, perhaps, said enough to explain our educational system in England at this moment. Limitations of space compel me to confine myself to the two features which I have sketched. My criticism of the Government Bill which Sir John Gorst has introduced into the House of Commons must run along the lines laid down. First, I must remind all those who take an interest in this question that a great change has taken place, within the last fifty years, in the condition of the Church of England. The old Evangelical School of clergymen is now in a

hopeless minority. The Ritualising section of the High Church party is triumphant. In the large towns the Nonconformists hold their own against the assaults of a sometimes unscrupulous clericalism; but in many of the villages the supremacy of "the Squire and the Parson" is complete. Any prospect of the intrusion of the clergyman into board schools fills the minds of rural Nonconformists with dread.

Some months ago, Lord Salisbury, whose cynical wisdom often evokes my admiration, advised a deputation of clergymen who came to complain of the burden of supporting the voluntary schools, "to capture the board schools." It was a frank counsel of war. When

Sir John Gorst's Bill

came into the hands of Nonconformists, they turned to its clauses to see if they contained any provisions for carrying out the plan of campaign so airily suggested by the Prime Minister. Without affirming that the destruction of the board schools is primarily intended by the bill, it is undoubted that its whole drift is against them. It sets out with the creation of a new educational authority. Some years ago, after considerable agitation, the country secured a form of local government by councils elected for counties. These councils are composed partly of persons elected by the rate-payers, and partly of aldermen who are chosen by the other members of the council. It is sometimes the case that when a man is rejected by the popular vote, he is made an alderman by his own party on the council. The work of the council is to care for the material interests of the neighborhood; for instance, to repair roads and bridges, and to attend to all matters of sanitation. In country districts the council is composed of squires, "gentlemen farmers," and representatives of the "ruling classes." The tradesman, the laborer, and, in many neighborhoods, the Nonconformist, are all conspicuous by their absence. The Government Bill makes this body, elected for a very different purpose, supreme over school boards. It is suggested that it shall act in matters of education by a committee chosen by itself—that is, a committee that may be composed of aldermen, and, therefore, of persons who have never been elected by the people, and who are not amenable to the influence exercised by the popular vote. The council may, if it chooses, appoint persons whether members of the council or not, to be members of this committee, provided that a majority of those members shall be members of the council. In agricultural neighborhoods, if the council acts upon this permissive clause, it is certain that clergymen will compose a considerable proportion of the added members, and that the interests of Nonconformists will be jeopardized.

The absurdity of making the committee of a county council supreme over a school board, is well illustrated in the case of London. It is no wonder that Mr. Diggle, the ex-chairman of the board, who is a staunch supporter of the present government, has already cried out. A special committee of the board has been appointed to consider the new bill, and already Mr. Diggle has discovered its tendency, and has moved a resolution praying the Government to exempt London from its operation. This is charming! Indeed, the whole of Mr. Diggle's speech on the question, to those who know him, scintillates with unconscious humor.

The bill not only provides for the subordination of school boards to county councils, but one of its clauses may be looked upon as a lethal chamber in which school boards may meet with a swift and painless death. In fact, from beginning to end of this remarkable specimen of attempted legislation, the tide sets strongly against the board schools which, during the last quarter of a century, have done so much to rescue the name of England from reproach.

If the current of the bill is against the board schools, it is all in favor of the voluntary schools. The scholars on the registers of the latter schools are as follows: Church of Eng-

land, 2,278,921; British and other schools, 302,136; Roman Catholic, 276,070; Wesleyan Methodist, 168,463. Any advantage, therefore, that the voluntary schools obtain will go chiefly to the Church of England. The Church of England and the Roman Catholics wish to receive such help from the State as will relieve them of the burden of subscriptions—subscriptions which have been imaginatively described as an "intolerable strain." The Wesleyan Methodists and the managers of the British schools have no objection to receive more money, but they are prepared to accept, as the condition of accepting grants from public funds, the representation of the public upon their committees. The bill says nothing upon the crucial point of representation, but it does say something that touches the question of subscriptions. At the present time, the Government gives to voluntary schools grants up to seventeen and sixpence per child, if earned by results; and there it stops. The balance of cost beyond the seventeen and sixpence per child has to come out of the pockets of the supporters of the school. Sir John Gorst's bill proposes to remove the limit. If that is done, then the whole cost of a denominational school, undenied by a Cowper-Temple clause, exclusively managed by men who only represent themselves or some particular church, may be paid out of the public funds. Inasmuch as education is now compulsory, the children of Nonconformists may be swept into such a school, their only defence from a dogmatic teaching being the slender protection of the conscience clause.

The Plan of Campaign.

If there is any doubt that the bill is a voluntary school bill, Sir John Gorst's statement in the House of Commons the other evening should dispel it. The bill proposes a certain innocent-looking special aid grant which is to be given to the schools. I have intimated that the children in board schools exceed in number those in the voluntary schools. The simple-minded spectator might think that, as a consequence, the special aid grant would be equally divided. In answer to a question, Sir John Gorst said that, of this grant, the board schools would receive £73,631, and the voluntary schools £49,300. Exposition would mar the sublimity of this statement.

"Capture the board schools!" The only other point to which I will refer concerns the indispensable "Cowan-Temple clause." The bill practically arranges for its removal. The Government proposes that "if the parents of a reasonable number of the scholars" attending a public elementary school require that separate religious instruction be given to their children, "the managers shall, as far as practicable, whether the religious instruction in the school is regulated by any trust deed, scheme, or other instrument or not, permit reasonable arrangements to be made for allowing such religious instruction to be given, and shall not be precluded from doing so by the provisions of any such deed, scheme or instrument." That is the death-knell of the "Cowan-Temple clause!" It will be seen that if in the case of a board school the parents of a "reasonable number of the scholars" belonging to the Church of England ask for separate religious instruction from their own clergyman, the bar which has prevented him from exploiting the school in the interests, not of religion, but of an intolerant sacerdotalism, is dropped, and the compromise of 1870 is destroyed.

The bill is meeting with a strenuous opposition. The Wesleyan Methodists, who support their own admirable schools, but at the same time are staunch advocates of the school board system, have spoken out with a decided voice against the bill. The Government majority in the House of Commons is overwhelming; but it is hoped that Lord Salisbury, who is understood to be the inspirer of the measure, will weigh the criticisms, if not of his political antagonists, then of many of his supporters in the State and Free churches.

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The General Conference.

Monday, May 11.

BISHOP WALDEN presided. Dr. L. R. Flake conducted the devotions, reading from the first chapter of Colossians, the 9th to the 20th verses, and the hymn, "Rock of Ages," was sung.

As stated in the telegram published in our last issue, little important business was transacted except to change the time for holding the elections.

The Conference refused to change the name of the Freedmen's Aid and Southern Education Society; and it was voted that a guarantee should be taken from any place inviting the next General Conference that the color line should not in any way be drawn, as it is not at this Conference.

A regular session of the Conference was held in the evening for the reception of the fraternal delegates from the British and Irish Conferences.

Bishop Foster presided, and Rev. Dr. W. F. Warren offered prayer.

Rev. William L. Watkinson, who was first presented to the Conference, is editor of the *Westleyan Magazine*, and distinguished as an author. He is tall and very spare, with small but expressive face, probably sixty-five years of age. With very weak voice and the peculiar English nasal drawl, his delivery was anything but pleasant and attractive; but he was in such abundant good humor, so sweet and gracious in spirit, so complimentary to our church and to the United States, and withal so thoughtful, elegant and forceful in what he said, that he was listened to with very great pleasure. Seldom indeed have we heard an address in all respects more fitting and captivating. He has highly honored the mother church, and greatly gratified and pleased American Methodism. He said:—

"As the messenger of the British Conference, you will not be surprised that I come to you with a message of peace and good-will. The fact is, there can be only absolute cordiality between the two great sections of Methodism on the English side and on the American side of the world. I can assure you that it is the passionate desire of the great mass of my countrymen that there should be perfect amity between your nation and ours. Now, some people are very much astonished that there ever should be any discord between America and England. But I am not at all astonished. It is just as it ought to be, according to the philosophers. You know the Darwinian law, that competition is always the most severe between forms most closely allied. And the reason why there are constant misunderstandings between England and America is exactly in accord with the philosophic temper of the age. We have so much in common that these misunderstandings are inevitable. But there is no necessity that they should degenerate into strife and murder. You know that there is in the crown of England (I say 'you know' because I am sure you know everything about that crown) a diamond, the Kohinoor, one of the greatest diamonds in the world. But, big as it is, it is only half the size of the original jewel. I do not know exactly where the other portion is, but somewhere, no doubt, in the great world. Now no pebble can scratch that diamond in the crown of England; no ordinary jewel can deface it; but the other half could scratch it. No country can hurt either America or England whilst they maintain brotherly relations. But it is quite within possibility that they might, if they were insane enough and criminal enough, deface one another. There are superstition, ignorance, intemperance, tyranny, threatening our common civilization; and by the time we have attained victory over these more menacing foes, I rather think we shall be in too good a state of mind to wish to fight one another. Some men tell us that war is inevitable—the same men who told you a little while ago that slavery was inevitable. They say that we must eat or be eaten—that all civilization is based on cannibalism. They tell us that war is the essence of life; and then a great writer finishes up by telling us that progress always rides in a powder cart.

"All I can say is, that if progress does ride in a powder cart, when it chooses that method of locomotion it is liable to startling shakes and eccentric motions, and its ultimate position reminds me of that story you are all telling in America just now (you don't often tell stories

here) in which you relate how one of your juries brought in a verdict over an unfortunate individual—that he was kicked to death by a mule and that there were no remains. I tell you that progress does not ride on a powder cart. Progress rides in the chariot of the Prince of Peace. Mexico, I believe, is represented in this assembly. Indeed, it would be most difficult to mention a place that is not. The ancient Mexicans worshiped the rainbow, and they are the only people that ever did worship the rainbow; and I trust that under the pacific influences of our common and glorious Christianity the day is not far distant when all the nations will return to that sweet idolatry. Now, it is my duty as it is my joy to congratulate you upon your astonishing success that in the last quadrennium you have added to your church—there is no necessity that I should read these figures to you; you know them, but you don't know what a pleasure it is to me to read them. It does me good, so let me read them just for the sake of the personal inspiration. Why, it is almost staggering to us. Three hundred and eighty-six thousand members added to your already colossal and glorious communion, making a church of 2,760,000. We ought to say it in the spirit of gratitude, but it is almost impossible to speak of such a thing without the spirit of triumph—a magnificent result accomplished in the face of great difficulties. Now, during the same period, that we regarded as a period of very fair prosperity, we have added to our church in England not more than thirty thousand. And I am sorry to say that the last denominational census—the intelligence was in the papers last week—records for the current year a decrease in our membership of something like three thousand members. So that you can rejoice with great joy, but for us there is a time of heart-searching and humiliation.

"Still you must remember that we have limitations of which you know little or nothing. We have geographical limitations. You have heard that before. An American who came to my country declared the sky was small. I don't know about that. That is astronomical rather than geographical. But our land is unquestionably limited, and you will see in that fact an obvious reason why we cannot keep pace with you. And then that affects us on the question of emigration. When people in America seek another, that is a better country, there is but one thing for them to do: they go to heaven. But very often with our people when they seek another, that is a better country, they come to America. I have been surprised during the time that I have spent with you to find what a large number of people in this country recognize me; they come forward to say that they have known me in the past years and sat under my ministry; and so when I look at these numbers, 2,600,000, I comfort myself to some extent that you have got them more or less from us.

"But there is another thing that you must remember of which happily you know very little—our social and ecclesiastical limitations, or, to speak more correctly, the limitations imposed upon us by the social and ecclesiastical condition of our country. Now I have just been reading the letters of Matthew Arnold, and in one of his letters—you know that he was never a friend to Dissent—there is a very striking passage of which you in America ought not to be ignorant. Allow me to read it; it is delightful reading. Mr. Arnold, writing to his brother-in-law, Mr. Forster, says: 'I see John Bright goes on envying the Americans. I cannot but think, however, that the state of things with respect to their national character, which after all is the basis of the only real national grandeur or prosperity, becomes graver and graver.' Now everybody in this place will agree with Mr. Arnold that national character is the basis of the real grandeur or prosperity of a nation; but then he tells us that your condition in that respect grows graver and graver. Now I hope the reading of that will not occasion a panic in this assembly. It is thirty years since he threw that sound upon your national coffin, and you are here yet, and in a very fair state of preservation.

"But it is the other portion of the letter that you Americans ought to lay to heart and that I want to enforce tonight: 'It seems as if few stocks could be trusted to grow up properly without having a priesthood and an aristocracy to act as their school-masters at some time of their national existence.' So you see that you are suffering from a defective education and you see that that defect in your education has brought you to the edge of disaster. Now in England we have had school-masters from the beginning. You do not want school-masters forever.

"Those tutors are for a time appointed, for chastening ends. We have about finished our education, I think, in that direction. Now you think in America that when we English people get hold of something good—we stick to it, but I tell you that you can have those school-masters to complete your defective education. Will you have them? Now it is a chance that may not occur again. It is a chance that I will, well, reject my magnanimous offer, and it may be long before you will find us in such a fit of disinterestedness. But let me whisper to you that when you decline our aged school-masters, I rather think that you are in the right. I believe with Mr. Arnold that no nation can complete its education without a priesthood and an aristocracy, but you know that the true priesthood is the priesthood of true believers, and that the genuine aristocracy is the aristocracy of pure and Christian citizenship. Indeed, you are in that condition that the homely people in my own country describe as a 'beautiful corpse'.

"And I say to you without the least bitterness against the priest or the peer, for there are noble men in both sections, I say emphatically that at a thousand points they limit and harass our church as it seeks in the nation the kingdom of God. Nevertheless we pursue our way, and amid many discouragements, according to the charter of our great founder, we seek to 'spread Scriptural holiness throughout the land'.

"Grant me your indulgence for a moment while I speak of the two aspects with which the Christian Church in America, in England, has today directly to consider and deal. Now there is one aspect of our civilization to which we give but little attention, and yet it is an aspect of the greatest significance to us as Christian men. It is this: We have to deal today, in that modern Babylon that we have built—London, New York, Chicago, and cities too numerous to mention—with art, science, gold, literature, fashions, liberty, greatness, pleasure. Now the question is: Have you men, have you faith, that can restrain, that can master, that can sanctify, this colossal and opulent civilization? Have you? You know that those old prophets never looked with any tranquillity upon material wealth and splendor. The prophets in the Old Testament were always ready to curse Tyre as Sodom; they always looked shy at the ships of Tarshish; they felt uncomfortable in the presence of increasing wealth and magnificence. They could not see how such imperial greatness and opulence were at all compatible with real righteousness of life. Now I say that we look at things very differently. You are

compelled today to look an opulent civilization in the face. It is a mistake to think that God is going to keep us pure by keeping us poor. Emerson had an ancestor who prayed that none of his posterity might be rich. I believe that one of my ancestors must have offered a similar supplication, and I am sorry that he must have been a righteous man, for his prayer has availed much.

"But I tell you, God does not intend to keep us pure by keeping us poor. It is an old superstition. God does not intend to keep nations pure by keeping them poor. You have a nation full of energy, freedom, gold, pleasure. Why, as I walk through your cities, Cleveland, Chicago and New York, I tell you I always think of Turner's great picture in the British Gallery, 'The Building of Carthage.' It is an astonishing epoch of material wealth and of national aspiration, of power, mastery, aspiration. That is the world that you are sent to. Have you got a faith to deal with it? The Hebrew prophet felt that he could not tackle the profound problems of an opulent and complex civilization. Have you a faith that will deal with an opulent world? We believe that we have a faith that can direct science, a faith that can spiritualize commerce, a faith that will hallow gold, a faith that will create equitable and just governments, a faith that will keep the roses of pleasure as pure as are the roses of a garden. And you depend upon it, your rich civilization wants you much as a poor civilization wanted you. Do you think that men have lost the spiritual instinct because they are clothed with purple? Do you think that the religious element has been smothered? Not a bit of it! There are not more vivid hungerings after the unseen, after the ideal, in the whole world than in opulent England and opulent America; and if you will go boldly in the midst of your cities, with their freedom, and affluence, and taste, and amusements, you shall find that in you God will fulfill the old prophecy that 'the nations shall walk in the light of it, and the kings of the earth shall bring their glory and honor to it.' But you say, 'What are you doing in England? What are you doing in England with the working classes?' I cannot say that we are doing all that we might do, but, speaking after the manner of men, I think we are fairly doing our work in that direction. John Wesley went to the working class; and, mind you, John Wesley went to the working class before he had a vote. It is a very different thing whether a man takes a Gospel to a grub or whether he takes it to a butterfly. Methodism took the Gospel to our working classes in their lowlier, and more obscure, and unimportant days. The test of the church is what it is doing for the middle classes, for the working classes. I dare say you have noticed, when you go to a great international exhibition, that when you visit the Oriental department, nearly all the work is in silver, and gold, and diamonds, and silk, and porcelain. You are dazzled. They belong to the declining nationalities. When you go to the Western department, when you go to the Northern department, there is very little silk, and velvet, and gems, but the workmanship is iron, steel, cotton, pottery; and that workmanship represents the master civilization of the world. And you may be sure that the church today that achieves most victories among the masses of people, will inevitably be the church of the future.

"You say, 'What are you doing with that class below the working classes—below all the classes—the exile, the outcast, the submerged?' Well, I dare say Mr. Johnson will tell you a good deal about that; that is, especially, if I leave him plenty of time to do it in. But in Manchester, in Liverpool, in Leeds, and in other great cities, we are grappling with that most difficult problem, and grappling with success. Why, your scientists know that no matter how much an organism may be degraded, as long as it exists it is capable of utmost reascension and transfiguration. You may take a parasite today utterly degraded—take it out of the black abyss, take it out of the dirty slime, not a feature of its primitive glory surviving, no eye, no color, no complexity—but the scientist tells you that if you will only give it a proper and a favorable environment, its eye will light up again and it will recover its ancient color and it will become as complex as that particular organization is susceptible of becoming. Brethren, we know a more wonderful thing than that. You may take man at his lowest estate, in lust, and passion, and misery, and our Master can accomplish a more wonderful miracle than that of nature only; Christ does not ask for a new environment. He gives a new heart, and He does not take a geological age to do it, but He speaks the resurrection word."

In closing, he made three practical suggestions. The first was, "Stick to the old Gospel," and under this head he said:—

"Stick to the old Book. And if you stick to the old Book, you won't have to resort to sensationalism to draw people into your churches. We had in England, years ago, a painter, and he wanted to be original in his art, and he strove after originality, and therefore missed it. He did what all such men do—he became eccentric; and that he might paint something that would impress, he used to eat raw pork for supper, and the next day paint what he saw. It strikes me sometimes that some modern preachers must adopt similar tactics. You don't want eccentric things, you don't want sensational sermons. The preachers who draw best in England are the men who preach with greatest simplicity the old evangelical doctrines that made Methodism. You say you want some-

thing to draw—that is the word—to draw. Your master knew you would want something to draw and therefore He left you the grandest magnet in the universe—He left you Christ—'I, if I be lifted up, will draw all men unto Me.'"

He then spoke forcefully against mixing up politics with our church life, saying:

"I won't say anything to you about politics because I know you are a dangerous set; but if you ask me privately what would prejudice Methodism in England, I say, mixing it up with popular politics. Let us, as Christian men, take care of our citizenship, of its rights and its duties. This world belongs to God, and we must claim it for Him; but don't let us mix politics up in our church life. Can you turn the church of God into a political cockpit and then expect spiritual prosperity?"

But perhaps the wisest and most practical word uttered by Dr. Watkinson was upon the necessity of cultivating the denominational spirit. He said:—

"Take care of your denominational spirit. I don't care who accuses me of bigotry in that matter. Some reference has been made to the flag of my country here, and I have been astonished since I came to America at the frequency with which I have seen the Stars and Stripes. What do you mean by it? Do you mean to say you intend as a nation to hold open your shores to people from all parts of the world? You mean to create a patriotic sentiment, for you know that without that patriotic sentiment you cannot live and flourish. Cultivate the denominational temper. Without it you cannot live and flourish. No injustice to other churches. What do you mean by those flags? Why, you put the Stars and Stripes in the middle, and enough of them lest anybody should overlook them. Quite right. But then the other flags are here. Why, there is the Union Jack, that has braved a thousand years of battle and the breeze, the French, the Prussian, the Italian, and some other flags of nationalities that I venture are not yet born.

"First, love to your great empire, that is worthy of your love, and then justice and charity to all the nations of the earth. This is what I can read from this display of flags. So let it be in church life. Love Methodism, our beloved church. But no injustice in that to other churches which you cannot love properly unless you first love your own. I was looking the other day at the gravestone of a good woman, and it declared the epitaph: 'She was a lover of all good men.' But there was another fact disclosed on that stone, and that is that she showed love to one in particular. Let it be so with us. And, depend upon it, our patriotism has a great deal to do with our nation, much more than we think, and you realize that when you put the Stars and Stripes over every school. It was a conception worthy of you. Put your denominational flag up. Let your children love your church. Love it yourself. Strive ever to make it more worthy of their love and of yours. And, depend upon it, as Methodism arises in the world's darkness, it shall live to share in the splendors of the millennial day."

The address closed with the following words:—

"I do think that the 'Mayflower' was a splendid name for the ship that brought over the Pilgrim Fathers. May, the flower, not a flower of the autumn, but the flower of the spring; and it was a symbol, it was a prophecy of what was to come to pass in these latter days—that a new summer of civilization was breaking upon the earth, a summer in whose sky were the pure clouds and pure eclipses; a summer whose brilliant blossoms should be a loftier conception of the nobility of manhood, of the rights of freedom, of the royalty of virtue; a summer, let us hope and pray, whose sun shall no more go down, and whose moon shall not withdraw its shining."

Dr. Johnson, of the Irish Conference, followed with an every way fitting and admirable address.

Tuesday, May 12.

Bishop Fowler presided. Rev. H. G. Jackson led the devotions, reading the 34th Psalm, and the hymn, "The Homeland Shore," was sung.

As the "standing committees" were not able to report at this session, little was done save reading the journal and making the call of the Conferences for the introduction of resolutions. Nearly all of such papers are referred to the proper committees without reading. Fortunately for this body, and more so for the church, most of these resolutions meet with a sudden and timely "taking off" in the committee-room. The Conference was relieved from its tedious monotony, for a little, by the following incident taken from the report of proceedings which appears in the *Daily Christian Advocate*:—

"Miss Amanda Smith then sang very touchingly, 'In Some Way or Other, the Lord Will Provide,' the Conference joining in the chorus after the last verse. She was encored.

"Bishop: We have had one for the benefit of

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candidates, and perhaps now we will have one for the benefit of the rest of us.

"Miss Amanda Smith then sang, 'He is Able to Deliver Thee.'"

Wednesday, May 13.

Bishop Vincent presided. Rev. R. E. Gillum led the devotions, reading the third chapter of Ephesians, and the hymn, "Come, Thou Almighty King," was sung.

The business of this session was comparatively unimportant because the committee on Episcopacy, whose judgment especially the Conference is awaiting, announced, through Dr. Buckley, the chairman, that it was not prepared to report.

The business of the Conference has been at a standstill, practically, for three days. Our reports, therefore, are brief. "How many Bishops?" and "Who are to be elected?" are the questions that hold the Conference in their thrall, and no action can be taken until the committee on Episcopacy reports the result of its investigations and deliberations upon this subject.

The Conference, by an almost unanimous vote, expressed approval of a change of time for the beginning of the General Conference from the first day of May to the first Wednesday in May.

Much merriment was caused by the reading of the following resolution, introduced by Rev. Granville L. Wither, of Southwest Kansas:—

"WHEREAS, this Conference has decided to send to the Annual Conference the question as to whether the word 'layman' should be so construed as to mean woman; and

WHEREAS, it is believed by many that on Scriptural grounds women cannot be admitted to the General Conference; therefore

"Resolved, 1. That we also submit to the Annual Conference the following questions:—

"1. Are women included in our Articles of Religion, 77, which reads: 'Man is very far gone from original righteousness?'

"2. While this question is pending, it be the order of this General Conference that the women obey the apostolic injunction: 'Let your women keep silence in the churches.'"

"3. That they do also refuse the knowledge that comes from books, papers, magazines, lectures, lyceums and reading circles, and 'if they would learn anything let them ask their husbands at home.'"

"4. Since, 'on Scriptural grounds,' some of our brethren have served notice that they will raise this question in the day of judgment, that the Annual Conference decide by vote whether women are included or excluded in the language 'every man in his own order,' in Paul's chapter on the resurrection."

Shouts of laughter greeted the reading of the burlesque, and when it had subsided, Dr. Kynett caused a fresh outburst by moving its reference to the committee on Eligibility.

Thursday, May 14.

Bishop Mallalieu presided. Rev. Dr. J. N. Fradenburg conducted the devotions, reading the third chapter of the Epistle to the Ephesians, and Hymn 156 was sung, "The Lord is my shepherd."

This was a very important session of the Conference.

The committee on Education presented a report, which was adopted, recommending a modification of the provision of the Discipline concerning the course of study, so as to recognize the certificates of educational institutions for proficiency in studies required in the Conference course and authorizing Annual Conference to receive such certificates in lieu of an examination.

The committee on Episcopacy presented a report, in which the Bishops who are considered effective are named, as follows: Stephen M. Merrill, E. G. Andrews, H. W. Warren, C. D. Foss, J. F. Hurst, W. X. Ninde, J. M. Walden, C. H. Fowler, W. F. Mallalieu, J. H. Vincent, J. N. Fitzgerald, I. W. Joyce, D. A. Goodsell and J. P. Newman; and that Bishops Bowman and Foster are not longer able to endure the labors required of a Bishop, and recommending that they be returned as non-effective, that they be allowed to select their residences without regard to the plan for episcopal residences, and that the Book Committee make generous provision for their need and comfort.

This report was adopted by a large vote.

A long discussion took place, in which the colored delegates advocated with much earnestness and force the grounds for the election of a man of African descent to the episcopacy. The report of the committee on Episcopacy recommending that in the election of Bishops there should be no discrimination on account of race or color, and expressing the opinion that the time has come when it might be wise to choose a colored man to that office, was adopted.

The committee on Episcopacy recommended the election of three Bishops, but the substitute proposed by Dr. Little that only two be elected was adopted by a vote of 247 to 222.

The action relative to the retirement of Bishops Bowman and Foster, which awakened sympathetic and profound interest, is treated on our editorial page.

Dr. Buckley, as chairman of the committee on the Episcopacy, presented the reports and made the closing address—one of the most masterly

of the many great addresses that we have ever heard him make. He said:—

"Mr. President, when Francis Asbury found his health declining he notified the principal men of Methodism that he would resign his position at the next General Conference. He even wrote out his resignation, had it in his possession, and was requested by the Conference to state, when he was asked to do so, it was with extreme difficulty, as the records show, that they could persuade him to continue. Mr. President, the Bishops elected in 1872 sat in the Conference that voted to put the beloved Senior Bishop, Thomas A. Morris, on the non-effective list, and every man who sits in this body who was a member of the General Conference of 1880 voted to put the beloved Senior Bishop, Levi Scott, upon the non-effective list; and the report which we may have read this day was adopted by all but five of a committee of 130, and this report contained the identical language which was applied by the General Conference of 1880 to Levi Scott, and by the General Conference of 1872 to Thomas A. Morris. Is it on record that any of the eight Bishops who were elected then in any way protested at that time against that action? Is it on record that any one in the General Conference protested against it? Mr. President, Dr. Chaffee, who was not a member of that committee, spoke in high terms of the consideration of the report, and I hesitate not to affirm that there has been no document in Methodism over which so much time was spent, not for the purpose of manufacturing honey, but to sustain the principles of Methodism in the kindest and most effective manner.

"Mr. President, these brethren, if they are not retired, are official residents of the great cities of St. Louis and Boston. Mr. President, decisions on episcopal residences are made by the selection of places in the order of their elections. Mr. President, we held secret sessions of the committee of 130 for the purpose of inviting these non-effective brethren before us and preventing them from being exposed to the necessity of stating their cases and answering our inquiries in the presence of ever-thirsty reporters and of persons wholly incompetent to judge of the principles of Methodism in their practical application. Mr. President, you may not see how that committee did this. They first discussed this subject at great length, they then requested me to write a letter to these brethren asking them to come before the committee. I wrote a letter which I would not hesitate to have published anywhere, an official letter, and then I wrote a personal letter springing out of the heart that has loved these men for twenty-four years and written by a hand that had written the ballots upon which their names appeared in 1872. They came before us. Bishop Foster appeared before us as sublime as John himself on the Island of Patmos. He said, if we saw fit to take this upon our judgment, he hadn't a thing to say. And Bishop Bowman himself, who could hardly understand how a man as active as he could be non-effective. But I suggest that you consider the words in the report—'continuous responsibility.' Is it a light matter to have the control of the appointments of a Conference? Is it a light matter to have men in charge who cannot preserve the sustained tension of all the details and carry them from year to year? The Protestant Episcopalians can appoint assistant Bishops, for they are diocesan; but we cannot. Four years from today two-thirds if not three-fourths of the whole number will be seventy years old and upwards. If you make the precedent to be that we cannot make these brethren non-effective even when it is as tenderly guarded as we are guarding it now, what will you do then? Do you believe in the life tenure of the episcopacy? Do you propose to continue it? If you do, you must apply to the members of the Episcopal Board what you apply to all the ministers of our Conference. You must declare them non-effective. Solemnly and in the presence of God, feeling the delicacy of this position and regretting that my chairmanship compels me to appear here; solemnly loving Bishop Foster and admiring him as I may say, I have loved and admired no man since the eloquent, never-to-be-forgotten Simpson slept in death, and regarding Bishop Bowman with the most intense interest, and only seeing in him the gradual decline of that connected vital force necessary to sustain these protracted labors and work that we must certainly expect for four years, I beseech you, in the interest of the Episcopal Board, in the interest of the brethren themselves, in the interest of the church, in the interest of the future of the church, in the interest of the history of Methodism, that you do not accept the substitute, but accept the majority report of the committee of 130 perfected in phraseology by the chairman of all the sub-committees with toll by day and thought by night. And then these Bishops can assign to Bishop Foster and Bishop Bowman such presidencies as they may see fit. They can attend the general committees and will be looked upon with reverence and affection there. They can assist in the ordination of missionaries and others, and go down to their graves, living where they please. For in the face of this sentiment you can surely trust the Book Committee to give them a good support. God forbid that Methodism should starve its Bishops! God forbid that it should declare men effective who are non-effective in the simple sense that they cannot stand the strain of attention, of responsibility, and of travel in the episcopacy!"

On the matter of the election of a Bishop of African descent Dr. I. L. Thomas ably represented his race and the claims made in other addresses from colored delegates, in the following speech:—

"This General Conference should not be surprised in finding the delegates of the Colored Conferences, representing one-twelfth of the entire membership of the Methodist Episcopal Church, asking for a Bishop of African descent. More than a century ago a colored man, known in Methodist history as 'Black Harry,' was mistaken for Bishop Asbury upon several occasions by persons who did not see but heard the speaker. If a colored man could be so profound and so powerful in his delivery of God's message in the days of his abundance of ignorance and bondage, so much so as to be regarded the equal of Bishop Asbury as a preacher, what must be his capacity and power after one hundred years of preparation in doctrine, character and church polity, and thirty years of magnificent opportunity to arise from the depths of superstition and ignorance into the sunlight of an intellectual arena, having leaped over the mountains that others have been compelled to go around, having lighted by sacrifice and perseverance a torch in the chamber of illiteracy, which light has been spreading, until today we have stars in the Methodist firmament sending forth light to all mankind!

"The present Bishops (so to speak) have been caught up into the third heaven, while others desire to go up from this General Conference. Since, then, the chariot is to swing low enough to take our white brethren in it, it seems to me

that it would only be just and proper to take a colored brother along, not as a matter of sympathy, but because he deserves to go, and can take his place in the higher region, reflecting credit on the whole church.

"During the quadrennium which closes with this General Conference, some of our Bishops, editors and other prominent men have spoken plainly on this subject, and have publicly asserted that a colored man is eligible for the episcopacy. The ground upon which he has been considered ineligible in the past was that we had no man that could fully meet the requirements of the office. This is not and cannot be an argument at the present time, as we have the man.

"Bishop Foster, at a reception tendered the Bishops in 1892, at Asbury Church, Washington, D. C., said to a colored audience, and in the presence of thirteen Bishops of our church, that a certain member of the Washington Conference was qualified and worthy to sit upon the episcopal bench with him and his colleagues, not as an inferior, but as an equal. A general officer said to me while in the New York Book Concern, that the day the colored delegates of the General Conference should agree upon a man of their own race for the episcopal office, the General Conference would elect him.

"We are pleased to say that our representative for the episcopal honors is unanimously agreed upon by us. My brethren, the same Providence that created Columbus and a sympathetic Spanish queen, created Washington and Lincoln; and that same Providence is ready to direct this General Conference in the election of a man of African descent to the episcopacy. The colored man was among the first to enlist under the banner of American Methodism. He has contributed something towards making the church what it is. We are not here to reaffirm our loyalty; the evidences are too many for this; nor are we here to ask for anything that is unreasonable, but for the things only which, in our judgment, are necessary to advance the work more rapidly among us.

"The colored ministers and laymen of our churches everywhere throughout this country are deeply interested in this question, because it has so much to do with the spread of the Methodist Episcopal Church among our race. Our church has 18 Bishops, including the two Missionary Bishops, 4 book agents, 13 editors, and 9 corresponding secretaries, amounting in all to 44 General Conference officers. We represent 263,000 members. Of the 44 positions, we have only one. Is this a fair representation?

"We present these facts to show you that not only are we fully aware of the things, but they are open and known to all denominations, and some of them use them for all they are worth. We are sure that there is not a person among our colored members who does not appreciate to his fullest extent the interest our church manifests in all of its members, and especially those of our race; also, the millions of dollars that have been spent freely to give us religious training in order that we might have spirits like our Master's—broad enough to make sacrifice for all mankind; and still, after so much has been done, there remains a pressing need which confronts us and must be supplied.

"Ten years ago it was reported that we had 250,000 colored members. Now there are 263,000—a growth of 13,000—and these divided among 17 Conferences. You can see by this that we have not grown in proportion to the increase of growth of the church, taken as a whole. The mortality of our members has not been any greater than among the other colored Methodists; and yet it seems that hundreds of our members soon become unknown, silently withdrawing from our church, and among these are some of our best and most promising people.

"While it is true that our church is managing one of the greatest educational interests that is carried on in the South for the elevation of the colored race, yet many of our graduates go from our schools, discouraging others to remain in our church."

The colored delegates are unanimous in their conviction and desire for the election of a Bishop from their race, and are confident that Rev. Dr. J. W. E. Bowen, of Gammon Theological Seminary, possesses all needed qualifications.

Dr. C. J. Little, in supporting his motion that only two Bishops be elected, which was finally adopted, said:—

"I have yet to hear the argument to show that it is necessary for us to add to the Board of Bishops at all. I do not understand that there is anything in the report except the naked statement that 'the Board of Bishops should be strengthened by the addition of three.' It seems to me that it would have been wise in the committee on Episcopacy to have given reasons for the statement in a declaration of such importance.

"What are the reasons which require an addition of three Bishops to our Board of Bishops at this time? Does anybody maintain that there

are not sufficient Bishops in the Board now to attend to the work of the Annual Conference? A simple sum in arithmetic will show us that the fourteen Bishops that remain after the retirement of two are quite adequate to perform the work of attending the Annual Conference. It is quite clear that many Bishops are able to do a work that lies outside the immediate functions of the episcopal office. I do not complain that they do so; I am very glad that they are able to do so; and the very fact that they are able is a proof that the Board does not at the present time need strengthening. We have voted this morning that the two Bishops whom we retire should be commended to the generous consideration of the Book Committee. We know exactly what that means. We know, therefore, that an addition of three Bishops to the Board of Bishops means an imposition of an additional burden upon the church; and I submit that unless the brethren can show that an addition of three Bishops to the Board of Bishops is actually necessary, they should not be added.

"I am talking not for applause, but to the question as nearly as I can. I insist that the burden of proof is upon the brethren who desire that there should be this addition to our Board of Bishops. Now it is wise for us to understand how earnest and ardent is what might be termed the 'upward push,' but the 'upward push' should not determine this question. The needs of the church should determine this question. And I repeat, unless it can be shown that these additional Bishops are absolutely necessary for the work of the church, they should not be voted in."

Friday, May 15.

Bishop FitzGerald presided. Rev. J. M. Shumport conducted the devotions, reading the 23d Psalm, and the hymn, "Jesus, Thine all-victorious love," was sung.

The election of Bishops was the order of the day, and immediately after the reading of the Journal the Conference proceeded, after special prayer by Bishop Foss, to cast its ballots for two Bishops. Nominations were not allowed. Although the first ballot was quickly taken and the tellers promptly retired to count the votes, so many candidates were voted for that it took nearly two hours to count and report.

The first ballot was as follows:—

Whole number of votes, 531; necessary to a choice, 348.

The following received one vote each: J. B. Graw, D. F. Pierce, Robt. Bentley, F. F. Jewell, Robt. Forbes, John Mittenell, W. A. Quayle, C. J. North, J. M. King, D. W. C. Huntington, W. F. King, E. A. Bohell, A. J. Merchant, R. J. Cooke, H. G. Jackson, Merritt Hubbard, 2 each; C. H. Payne, M. C. B. Mason, A. J. Palmer, 3 each; F. M. Bristol, 4; A. B. Leonard, 6; J. W. Bashford, 7; A. J. Anderson, 7; Emory Miller, 7; D. H. Monroe, 7; W. V. Kelley, 9; H. A. Gobin, 10; C. J. Little, 12; G. E. Reed, 12; W. N. Brodbeck, 12; J. F. Berry, 22; F. L. Nagler, 25; W. A. Spencer, 27; J. M. Buckley, 28; J. F. Goucher, 32; J. C. Hartsell, 34; B. F. Upham, 34; J. H. Day, 35; C. W. Smith, 41; T. H. Neely, 47; H. A. Buttz, 73; J. W. Hamilton, 107; Earl Cranston, 115; C. C. McCabe, 141; J. W. E. Bowen, 147.

The result shows—what never before occurred in a General Conference—that a man of African descent received the largest number of votes in the first ballot for a Bishop.

The report of the second ballot was as follows:—

Whole number of votes cast, 514; necessary to a choice, 343; three ballots were defective.

The following persons received one vote each: A. B. Leonard, M. C. B. Mason, E. W. S. Hammond, J. M. Carter, J. M. King, William Hurt, William N. Brodbeck, C. M. Coburn, E. A. Schell, G. E. Bridgman, D. H. Moore, A. J. Merchant, Merritt Hubbard, G. M. Reed.

S. P. Shipman, J. F. Nagler, A. J. Palmer, H. A. Gobin, J. W. Bashford, 2 each; William V. Kelley, 3; J. F. Berry, 6; W. A. Spencer, 10; J. M. Buckley, 10; C. J. Little, 12; J. C. Hartsell, 16; B. F. Upham, 19; C. W. Smith, 24; J. F. Goucher, 26; J. H. Day, 27; T. H. Neely, 45; H. A. Buttz, 55; J. W. Hamilton, 145; Earl Cranston, 164; J. W. E. Bowen, 175; C. C. McCabe, 218.

The Memorial services for those who had died during the quadrennium who were officers of the General Conference occupied a large part of the later hours of this session.

Rev. Dr. W. F. Whitlock read a memoir of the late Dr. J. W. Mendenhall, editor of the *Methodist Review*; and Rev. Dr. George E.

(Continued on Page 12.)

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Greeting the buds in the springtime,
Breathing the roses in June,
Sharing the golden harvest,
Keeping our hearts in tune.

Guiding the ways of the household,
Planning with thoughtful care,
Smoothing each roughened pathway,
Oiling life's wheels with prayer;
Tenderly leading the children
Into all truth and grace,
Looking for strength and comfort
Straight in the Master's face.

Walking, with quiet patience,
'Neath clouds that hang heavy and low,
With steps that are sometimes eager,
Often times weary and slow;
Catching a gleam of the sunlight
Flashing the rifts between,
Feeling the wearisome burden
Of those who must always lean.

Yet lifting, steadily lifting,
Each step of our onward way,
Hoping, trusting, believing —
That is our life today.

Eye hath not seen the glory,
Its splendor no tongue can tell,
Ear hath not heard the anthem
The ransomed host shall swell,
When, free as a bird on the mountain,
Safe in the ideal home,
Satisfied always, forever —
That is the life to come.

Dorchester, Mass.

Thoughts for the Thoughtful.

Six poplar trees in golden green
Stand up the sweet May snow between —
The snow of plum and pear tree bloom;
And I, looking down from my little room,
Called to the bird on the bough: "What cheer?"
And he pipes for answer: "The spring is here."
— Anon.

Seat thyself under thy Beloved's shadow
"and let His fruit be pleasant to thy taste."
It is trial that unfolds and develops
the love of the heavenly Friend. This "tree of life"
distills a balm for every broken,
wounded heart and every downcast spirit.
— Macduff.

Our amount of duty will always be equal
to our amount of strength or ability to per-
form it. We should be perfect in all we do,
not merely for the present, but to help in
the formation of a good character. We
should not be like the soapstone, that crum-
bles as it is rubbed, but like gold, that shines
brighter and brighter the more it is used.
— Mary Lyon.

"I have desired," says King Alfred the
Great, "to live worthily while I have lived,
and after my life to leave the men that
should be after me a remembrance in good
works." How lofty the simple words are!
Duty, not romantic achievement, is the aim
of his life; not to do some "great thing,"
but the right thing — the right thing being
simply what God gave him to do. He seems
to have felt in his inmost being that each
man was sent into the world, not to live
like some one else, but to do his own work
and bear his own burden — precisely the
one work which God has given him, and
which can never be given to or done by an-
other. — Elizabeth Charles.

The world is but a hollow breathing shell
By some chance wave cast on these shores of
time,
Still keeping in its ever-haunting chime
The timeless voice of chaos' ancient spell.
At whistles in its dark concave thunders swell,
Waking the echoes of creation's prime,
And solemn memories of that day sublime
When through void gulfs of space light did
upwell.

Lo! evermore within the heavy ear
Of sleeping, sodden, crass mortality
It sobe its ceaseless warning, year by year,
That o'er it once again shall heave night's
sea;
And whose hearkens, hushed and tense, may
hear
The awful whispers of eternity.

— JAMES B. KENYON, in *Northern Christian Advocate*.

The fact is stated that Verestchagin, the
Russian artist, has a glass studio in his
home near Paris which revolves on wheels,
the movement being effected by means of a
windlass conveniently placed beside the
artist's easel, by which ingenious contriv-
ance he is enabled to paint the whole day
with the sunlight falling in one direction on
models and drapery. There is a suggestion
there for the carver of character. In order
to successful moral development the divine
light must be admitted freely and invari-
ably along its own true lines. The sun
above us does not really change; but the
alteration of terrestrial modes and seasons
may require the frequent readjustment of

earthly objects and relations with reference
to the undeviating play upon them of
heaven's illuminating beams. He who ar-
ranges to always have the sunlight of divine
truth and grace falling in one direction on
his work will be apt to evolve the most
beautiful and well-proportioned moral ef-
fects. — *N. Y. Observer*.

There are men who are always carrying
on a guerrilla warfare with their evil pas-
sions. If a man finds a foe to his spiritual
well-being, he should exterminate it and
have done with it. We keep in chronic
warfare with our pride, our vanity, our ap-
petites, because we are afraid of hurting
ourselves. "Crucify" the old man is
Paul's manly advice. Do not parley with
him; do not make war on him gently. Kill
him, torture him if need be; get him under
six feet of sod; and so be at peace with
yourself. — *Lyman Abbott, D. D.*

Very few readers of the New Testament
probably ever stop to think how brief the
biography of Christ is, and how much must
have been omitted from the narrative.
There must have been another history of
the Divine Teacher, written, not by the
hands of His disciples, but in the hearts of
those whom He had cheered and helped
and healed by the way. There must have
been a beautiful unwritten gospel passed
from mouth to mouth for many genera-
tions, the light of which faded very slowly
as the night of barbarism and wandering
came on. For a personality like Christ's,
filled with divine compassion and love,
must have poured itself out in a thousand
unseen rivulets as well as in the great
channels so definitely marked in the New
Testament story. There must have been
thousands to whom He spoke words which
were not recorded; there must have been
multitudes whose lives were renewed by
His power of whom no mention is made.

As this was true of the divinest person-
ality known to men, so it is also true of
every human personality. The most
searching and influential power that issues
from any human life is that of which the
person himself is largely unconscious. It
flows from him in every form of occupa-
tion, in every relationship, in rest or in
work, in silence or in speech, at home or
abroad. There are hosts of men and women
who are healers and teachers and helpers
almost without consciousness of the fact.
Light shines from them and help flows from
them at times when they are utterly
unconscious that the hem of the gar-
ment is being touched. The real test of
the possession of the highest power of
character and the most perfect devotion to
the noblest things in life is not the quality
of the direct touch; it is the presence of
the virtue even in the hem of the gar-
ment. — *The Outlook*.

THE SIMPKINSES' MISTAKE.

IN TWO CHAPTERS.

II.

Annie L. Hannah.

BUT kind-hearted Mrs. Willets was not
the first to knock at Miss Hepsy's
door the next morning. The sight of her
slim figure and sympathetic face would
never have sent that pang of dread to the
gentle heart, or caused the blood to retreat
from the thin cheeks as it did as her eyes
fell upon the man standing on her door-
step.

"I am very sorry to disturb you so early,
Miss Hepsy," he said, not meeting her
eyes; "but — ahem! well — having, so to
speak, found a purchaser for the property
who wishes to take immediate possession, I
thought — I concluded that I had better let
you know at once. I am on my way to the
lawyer's office to sign the papers now, and
I — I intimated to the gentleman that he
might have the place at once." Then, for
an instant, he did look at her, with a glance
which said as plainly as any words: "This
is what comes of withholding me!" But
the next moment his own fell before the
anguish in those faded blue eyes — a look
which he might be glad not to remember on
his dying bed — then the door closed
gently, and he was left standing there
alone.

It was perhaps half an hour later that the
click of the latch announced to Miss Hepsy
that another visitor was entering by the
garden gate, and, raising herself from the
horsehair sofa upon which she had thrown
herself, and whose pillow was wet with
such tears as a heart cannot endure having
wrung from it many times without break-
ing, she smoothed her hair and wiped her
eyes, and, because there was no one to do it
for her, went slowly to open the door as the
knocker fell with a light tap. It was a
perfect stranger who stood before her, hat
in hand — a tall, broad-shouldered young
man, with a frank, manly face and kind
brown eyes, and instantly there flashed upon
Miss Hepsy the conviction that she was
looking upon that dreaded owner of her
home. He had spoken as she opened the
door — asked if she was Miss Norton; but,
forgetting all save that one great fact, she
stood with her piteous, tear dimmed eyes

fixed upon his face. But there was some-
thing in the brown eyes which returned her
glance, something almost tender in the
expression of the handsome face, which
stilled the terrified beating of the anxious
heart, and told her that this was not an-
other tyrant, but a gentleman indeed. And
so, clasping the thin, nervous hands, and
speaking with a little quick-drawn breath,
she exclaimed: —

"O sir, I know that it is asking a great
deal, but if you could let me have a week!
You know — no, you don't know, but we
have lived here almost a hundred years,
and it will take me a little time to" —

There was a sudden dimming of those
brown eyes as the sentence ended abruptly;
and when Miss Hepsy, turning quickly,
went back into her little sitting-room, the
young man followed her unbidden, with
bowed head.

"Miss Hepsy — Miss Norton," he began,
standing beside her and looking upon her
as she sank, pale and exhausted, into a low
rocking-chair, "may I say a few words to
you — ask you a few questions before we
speak at all about the house? Do you re-
member," as she nodded assent, taking the
chair to which she motioned him and draw-
ing it close to her side, "do you remember
a little lad you once took to your home, and
fed, and clothed, and was heavenly kind to
through a certain long winter, when, but
for you, he might have died of cold and
starvation?"

"Do you mean my little Dick? Remem-
ber him?" as the young man bowed his
head. "Why, how could I help remember-
ing him when for fifteen years I have
prayed for him night and morning, as I
promised? Can you tell me anything of
him, sir? Perhaps you may know him,
though you are a rich gentleman and he
but a poor little boy; and, indeed, you must
know him, or why should you speak of him
to me? Tell me, has he been a good boy,
my little Dick?"

"Yes, I know him, I can tell you of him;
but, God knows, if there be any good in
him he owes it all to you. I — he has
sometimes wondered at the strength which
came to him in times of sudden great
temptations, and saved him from what you
would rather have had him die than do.
He wondered then, I say; but now I know,
I am sure that he would feel that the
strength was given him in answer to your
prayers. To think that you have remem-
bered him through all these long years!
O Miss Hepsy, God bless you!" And even
in the strange excitement Miss Hepsy
wondered that he took her hand in both of
his and pressed it to his lips.

"You must know him very well — you
must be very fond of him to care so much,"
she said.

"I know him well, none better; but fond
of him? Well" — and here the brown
eyes twinkled — "perhaps I shall feel a
sort of affection for him if he succeeds in
a certain scheme he has on foot just now."

"A poor way of showing fondness, sir!"
and the little woman looked reproachfully
at him as he leaned toward her from his
chair. "But I don't think that you can
quite mean that, sir; it would not be worthy
a kind gentleman such as you seem to be.
Why! if he failed in his business he would
need you all the more. Folks are never so
lonely, never need a friend so much, as
when hard, bitter times come to them!"

And then, as her own words recalled the
misery which for the moment she had for-
gotten, the gray head bowed itself, the lip
trembled, and a great sob struggled up.

Oh, the pity, the sorrowfulness, of it!
Before she realized what he was doing,
with an exclamation which was almost a
sob, the young man was on his knees beside
her, and, with her hands clasped in his, his
eyes fixed eagerly upon her face, was cry-
ing: "Miss Hepsy, dear Miss Hepsy, don't
you know me? I am Dick!"

"Well, ma, you've been considerable of a
time. What did Hepsy say about it? Is
she coming?"

"Ma" clambered slowly down from the
high wagon, unassisted by her better half,
shook out her skirts, picked a straw from
the braid, gathered her parcels in her arms,
and then, turning to where her husband
stood at the horse's head, ready to lead him
to the barn, answered slowly and deliber-
ately: —

"Dan'l Willets, that young man what
you saw to the store last night was little
Dick Stacy grew up — Mr. Richard
Stacy, Ph. D., was what was on his letters;
so no wonder Sam never mistrusted who he
was. He's bought Hepsy's place and gave
it back to her with a clear title — Lawyer
Dana done it in my sight this noon; and

he's going to board with her a year any-
ways while he's building the reservoir, for
he's the top engineer of the heap. I just
wish you could see Hepsy! Happy?
Well, you step down there this afternoon and
take a look at her face! And now, Dan'l
Willets, if you don't call that the Lord
being a match for them Simpkinses, then I
have lost my count!"

And with that she turned short about and
marched up the path, wiping her eyes
furtively on the fringe of her shawl.

Brooklyn, N. Y.

IN ONE MINUTE.

SEVERAL years ago a minister was passing
through a prison crowded with convicts,
and beheld a pitiable sight. One gigantic fel-
low crouched alone in a corner, his feet chained
to a ball. There was an unhealed wound on his
face, where he had been shot while trying to
escape. The sight of the dumb, gaunt figure
touched the visitor's sympathies.

"How long has he to serve?" he asked the
keeper.

"For life."

"Has he anybody outside to look after him,
wife or child?"

"How should I know? Nobody has ever
noticed him all the time he has been here."

"May I speak to him?"

"Yes; but only for a minute."

The minister hesitated. What could he say
in one minute? He touched the man's torn
cheek. "I am sorry," he said. "I wish I could
help you."

The convict looked keenly at him, the hard
lines of his face softened, and he nodded to in-
dicate that he believed in the sympathy ex-
pressed.

"I am going away, and shall never see you
again, perhaps; but you have a Friend who will
stay here with you."

The small, keen eyes were on him; the prison-
er dragged himself up, waiting and eager.

"You have heard of Jesus?"

"Yes."

"He is your Friend. If you are good and
true, and pray to God to help you, I am sure He
will care for you."

"Come, sir," called the keeper, "time's up."

The clergyman turned sorrowfully away.
The prisoner crawled after him, and, catching
his hand, held it in his own while he could.
Tears were in the clergyman's eyes.

Fourteen years passed. The minister went
down into a mine, and among the workmen saw
a gigantic figure, bent with hardship and age.

"Who is that?" he asked the keeper.

"A lifer, and a steady fellow — the best of the
gang."

Just then the "lifer" looked up. His figure
straightened, for he had recognized the clergy-
man. His eyes shone. "Do you know me?"
he said. "Will He come soon? I've tried to be
good."

At a single word of sympathy the life had
been transformed — the convict redeemed. —
Ram's Horn.

About Women.

— Miss Lydia Bradley, of Peoria, Ill., who
has already given that city a hospital, a home for
aged women, a church, and a park of 145 acres,
has declared her intention of immediately
erecting a Polytechnic Institute, which, with
its endowments and appurtenances, will represent
a cost of \$1,000,000.

— Rev. Mary Trafton Whitney has resigned
the pastorate of the Second Unitarian Church
in West Somerville, Mass. The church has
made a wonderful growth under her care. A
broad field is open to Mrs. Whitney in con-
nection with the work of her husband, who is
pastor of an active church in South Boston, and
many reform movements are claiming her atten-
tion. — *Woman's Journal*.

— The daily press announces the institution
of a suit for \$6,000 damages against Miss Dora
Phelps, of Bridgeport, Conn., by George W.
Hayes, of Monroe, for breach of promise. Is not
this "something new under the sun?"

— Bishop Bowman, of the Methodist Epis-
copal Church, bears the high honor of having
largely influenced the opening of the first uni-
versity to women. He was president of Asbury
(now De Pauw) University at the time, and by
his earnest conviction and strong personality
carried the day in favor of the women students.
This is a fact which women should not suffer to
pass into oblivion.

— The *Syracuse Standard* says that Mrs.
John H. Miller has invented a wonderful fire-
man's cap, which works like a charm. With it
a man can remain an hour in dense smoke.
"The cap is made of fine strips of asbestos con-
formed to the shape of the head. It is held fast
in place by a rubber band, making it air-tight.
Its weight is only sixteen ounces, and it is so
constructed as to enable a person to carry it on
the arm without inconvenience. There is a strip
of mica before the eyes, so no inconvenience is
suffered in this respect. A silk sponge, through
which no smoke can enter, but which permits
the ingress of air in plentiful quantities, fills an
aperture for the mouth, and when properly ad-
justed the cap is so simple that its efficacy is ap-
parent at a glance."

DAFFODILS.

The busy throng had left the street
In swift, disorderly retreat.
Beneath the dun clouds' warning,
The chilling rain came slanting down;
Gray mists enveloped all the town;
While, as the east wind whistled by,
With leaden heart, 'neath leaden sky,
I walked alone that morning.

My eyes, tear-blinded, could not see
One ray of light to gladden me,
My skies did naught but lower —
When by my side a little lad
Appeared. What was it that he had —
A burst of sunshine won to bide
So lowly? "Daffodils!" I cried,
And straight forgot the shower.

Silver for gold I gave, and bore
My treasure home — and something more,
Unpurchased, followed after.
What brightness glorified my room!
What radiance gleamed through the gloom!
As I caressed them, heart and brain
Were soothed as by some magic strain
As sweet as childish laughter.

O golden-hearted daffodils,
So full of sunshine that it spills,
Unstinted, all around you,
Teach me the secret that you hold
Of storing up the lavish gold
Of sunlit skies for sunless days
To brighten all the gloomy ways
Like that in which I found you!

— MINNIE L. UPTON, in S. S. Times.

HARD-OF-HEARING PERSONS.

II.

Adults.

Miss Ida H. Adams.

Horace Mann School for the Deaf, Boston.

MANY men and women find their pleasure in society is lost because of failing hearing. Sensitive persons feel embarrassed at the attention attracted by a conversation carried on in loud tones. No one wants to repeat light, airy nothings, or the small talk of society, several times — the utter poverty of many of the remarks is too painfully revealed thereby; and so one after another avoids the company of a deaf person, till he, feeling slighted, becomes morose and unhappy, and retires from society into books. Yet all the books in the world do not make up for the isolation thrust upon him, and his solitude may be broken. Deaf persons may do much to help themselves, and their friends may help a little also, and receive a blessing for it.

Let me relate two instances to illustrate my point: Years ago, a dear old lady, deaf since her thirtieth year, used to understand certain persons much better than others, and always at night "had to have a lamp to hear with," as her laughing friends used to say. She lived far back in the country, and no one suspected such a thing, but I know now that she had learned to read the lips; that was why she held her little hand-lamp close to Cousin Salome's face. I remember this Cousin Salome spoke beautifully, with clear, distinct, deliberate enunciation. No wonder she was always selected to make Aunt Betsey "hear!"

A gay, bright, wide-awake woman, a natural leader in church work and society, found, to her great grief and wrath also, that she was growing hard of hearing. The best specialist in Boston gave her no hope of a cure; she grew worse and worse. What did she do? Did she throw up her active life? Not a bit of it! She hung upon people's lips, devouring every movement of their facial organs. Putting her quick mind against her infirmity, she has come out ahead, and today gets on so cleverly that many never suspect that her hearing has entirely gone.

Now to the adult deaf I want to say: Do not avoid society — seek it; be watchful, be alert, do not make a remark or answer a question, then look down as if conversation were at an end; look about for the next remark — it is sure to come from some one, and your eyes must do double duty. See that they do!

Another thing: Take the initiative, introduce the topic of conversation. My clever friend does that; she says it is less difficult to understand what is said if she knows the subject.

Read everybody's lips — at least try to — in the church, in the streets, in the cars. You will add to your store, you will gain practice, and practice is what you need.

Take your best friend with you to lectures, to church, everywhere, and get her to repeat every word that is said, but without voice. It can be done, it is done, for many and many a deaf person. They cannot easily follow the speaker, for he turns from side to side, obscuring his mouth, or he may have a heavy beard and moustache, or the light may be poor, but your friend can hear what is said and can repeat voicelessly every word. Try first at home, having her repeat what is read aloud by some one, and you will be convinced.

Now this is the blessing promised to

those who try to help the deaf to be happy among their kith and kin: You will speak distinctly, open your mouth enough to let the play of the tongue be seen, your eyes will light up with expression, your face will not be a blank. It is worth while to have a correct habit of speech. Talking to the deaf will give you that, for you will not "mouth" nor mutter, nor let one word trip up the heels of another. If your deaf friend has some hearing, it is well; but even so I would not talk so very loudly to him if I were you. Place each word carefully, and you will find that most hard-of-hearing people can get a clear-cut utterance far better than a shout.

To the hard-of-hearing, in conclusion, is the last word given: Let your eyes make up for your failing ears. Mother Nature is always kind, and stands ready ever to adapt herself to new conditions.

A PATHETIC INCIDENT.

IT was at the Grand Central Station, and we were waiting for a train. Near us, in the waiting-room, sat an old lady, dressed in the deepest mourning; a young woman sat at her side, who was evidently her companion in the journey.

"Don't you think we better telegraph, Mary, that we are here?" the old lady asked. "It seems so strange that she hasn't come to meet us. Maybe she didn't get the letter."

But just at that moment a lady approached the new-comers. It was very warm, and from her appearance it was evident that she had made a hurried trip to the station. She was not glad to see these travelers, however, for her welcome was anything but cordial.

"We thought maybe you didn't get the letter about our coming," the old lady said.

"Yes, I got it this morning, but I've been running all over the neighborhood to find you a room, and I'm about sick over it. Whatever possessed you to come to the city in this hot weather, mother? We haven't a place for you in our flat, and they can't possibly have you at —" "s, with their four children. I don't see why you ever let her come here!" This with a glance of disapproval on the young woman.

"She was determined to come, Mary, and besides, I don't see how I can keep her this summer, with all those city boarders."

"What have you got in all those bundles, mother?" the first speaker asked, in an unpleasant tone of voice, as her eye fell on several large bundles lying at the old lady's side.

"Clothes," she answered, in a trembling voice.

"I'm surprised that you should have allowed her to bring all that old truck. Where is she going to put it, I'd like to know!" This to the young woman.

"Well, what could I do about it, Mary? She would bring all her things with her."

"Now, I'll tell you, mother, just what we think best for you to do. As soon as I got your letter, I had John telegraph to N —, to see if they could take you in there, and G — said they could make room for you for a few days, but not any longer. And we all think the very best place for you to go is to an Old Ladies' Home somewhere, a real nice one, of course, where you could have your own room and every comfort. You see you are too old to be running about the country, and too old to be of any use now to anybody anywhere. Don't you think that is the best thing you can do yourself?"

By this time the old lady was shaking violently, and great beads of perspiration stood out on her forehead. The plan had been sprung upon her in such an unfeeling manner!

The station was crowded with people in the vicinity of this scene, and the faces of the listeners looked horrified. The people who had been obliged to witness this meeting at the station were all in sympathy with the poor old mother, their hearts went out to her, and they looked tenderly towards her.

It was our train-time, and we had to go, and do not know what was done with "mother," but as we passed we heard the poor old soul timidly ask, "How is John?" and the answer: "Oh, he is well, but of course he could not leave his business to come up here in the middle of the day to meet you."

The pitiful, disappointed, distressed look on that poor old mother's face has been before us ever since we saw it that day in the station.

We know nothing of the circumstances of the case, only as we judged from the conversation we heard. But we know that those younger, stronger women, who evidently did not wish the burden of the care of their own mother, or their husband's mother, did a most cruel wrong in the manner they treated the one who had done her work in life, and by reason of age and feebleness could not be of use to them longer. Oh, the pity of it all!

Passing to the outgoing train with a dear child at hand to see that mother got off all right and had all the comforts necessary for the journey, we thought how thankful mothers ought to be for good, thoughtful, loving children, children who do not feel that they have no room for mother, but who are always glad to have her come to them, and always sorry to have her go away. — N. Y. Evangelist.

— Briggs: "My pillow came open last night, and when I woke up this morning I was almost smothered by the feathers." Briggs: "Made you feel sort of down in the mouth, did it?" — Harvard Lampoon.

Boys and Girls.

MUN QUAY'S POST.

Mary E. Hamford.

MUN QUAY, the vegetable peddler, wrote something on a post. Mun Quay always kept the account-list of his American customers on some post, or by the side of the kitchen-door, at each house where he allowed the people to run up weekly bills. By this plan Mun Quay did not have to carry any account-book or burden his memory with figures. Of course, when people paid cash for vegetables, Mun Quay was not obliged to use posts as places of record. At this house, however, Mun Quay was paid at the expiration of every fortnight, and what he was now charging on the post was some "spahley-glass." Mun Quay's hieroglyphics on the post were more unintelligible to all but Chinese eyes than was his pronunciation of "asparagus" to Californian ears.

Having finished his record, Mun Quay lifted his two vegetable baskets on his pole, and trotted down the passageway between the American house and the fence of the next yard. Mun Quay was in a very happy frame of mind. He had but yesterday consulted a Chinese fortune-teller, and had received the information that a man who does not move his head when walking will come to poverty! Certainly Mun Quay moved his head! He could hardly help moving it as he trotted with his baskets. When Mun Quay saw his shadow's head bobbing now in the sunshine, he was much pleased, believing that he was destined to become rich.

Mun Quay had hardly trotted out of the passageway into the street before something happened that would hardly have encouraged him in his expectation of wealth, if he had seen it. The screen-door of the kitchen of the house just left was opened, and a merry boyish face looked out on the back yard. The boy, Harold, held a little piece of wet cloth and a rubber in his closed hand. When he saw that there was no one in the yard, Harold stepped out the door, and hurrying to the post on which Mun Quay kept his records, he proceeded to rub out one of the Chinaman's entries. It was not today's record, but one of about a week and a half ago, put there by Mun Quay since last pay-day. Harold rubbed vigorously, and Mun Quay's marks for the day chosen faded till they were entirely obliterated. Harold laughed softly to himself.

"Harold," called his mother, "where are you? Come put on baby's shoes for him."

"Yes'm," answered Harold, hastily stuffing the cloth and the rubber into his pocket and turning rather red.

He ran into the house. His mother did not know what he had done. Harold and two boys, Milton and Victor, who lived in separate houses on the other side of the block, had agreed that it would be quite a trick for Harold to "doctor" Mun Quay's post. Mun Quay did not come to the other boys' houses, but the three boys planned that once in a while Harold would rub out something that Mun Quay had recorded. Of course, it must not be the very entry of the day, for Mun Quay might notice that the next morning and become suspicious, and restore the wiped-out hieroglyphics. Some previous day's record of vegetables yet unpaid for should be chosen for erasure. To the three boys there was something funny in Mun Quay's trustfulness in leaving his "accounts" on posts where anybody might do what he pleased to the record. Did not Mun Quay think that the time might ever come when back yards were whitewashed or posts were painted? What would become of his "accounts" then?

That forenoon, when Harold was cutting kindling, he heard a whistle over the back fence, and saw Milton's head behind the barn.

"Say," cautiously called Milton, "did you do it?"

Harold nodded. Milton chuckled and disappeared. It was the first time that Harold had touched Mun Quay's "accounts," and the boy felt rather uncomfortable. However, it was too late now. Harold could not restore the mysterious-looking sign that he had erased.

At the end of the two weeks, Harold's mother was ready to pay Mun Quay, as usual. Mun Quay went over his record on the post, suspected nothing, and charged as the post said.

"I thought I owed him a little more than that," said Harold's mother, as she came back into the house; "I thought I owed

him a dollar and a half instead of a dollar and thirty cents; but I haven't kept any record, except in my head. I suppose I'm mistaken. Mun Quay's post must be right! He's set down things every time."

Harold did not answer. He felt a little twinge of conscience. When he had rubbed out Mun Quay's record, he had not thought of that action's making so much difference in Mun Quay's pay. Was it really cheating Mun Quay out of twenty cents? Harold did not like to think of it in this aspect. The other two boys still thought it very funny for Harold to rub out Mun Quay's marks on the post, and Harold erased them every now and then. Mun Quay never seemed to discover the cheat. He had quite a number of customers, and he could not remember to whom he had sold potatoes or onions or peas a week ago.

One day Mun Quay came to the kitchen door at Harold's house. He was late — an unusual thing for him. He had been busy at home, he said, and he tried to explain what he had been doing there. At last he managed to make Harold's mother understand that the time of the year had arrived when the Chinese think that their "kitchen god" ascends to heaven to make his annual report about the behavior of the family. When that time arrives each Chinese family smears the lips of its "kitchen god" with glutinous candy, so that he may not be able to open his lips and tell what he has seen.

"Me do that today," explained Mun Quay. "Me do that to kitchen god! No like let kitchen god tell in heben allee he see Mun Quay do in year!"

Mun Quay smiled to think how he had circumvented the "kitchen god."

Harold's mother tried to tell Mun Quay of the real God, who does not get a report of our behavior once a year, but who sees every moment what we think and do.

Mun Quay looked sober.

"You like let God know allee you do?" questioned Mun Quay; and Harold's mother tried to tell of the forgiveness of God through Christ.

Mun Quay listened. Afterwards he made a record on the post of vegetables bought, and went away. Harold's mother went into the kitchen, but Harold stayed alone outside and looked at Mun Quay's post. It was true, all this that Harold's mother had been saying to Mun Quay, that God saw not only into the kitchen, but into every other room of the house. How silly in Mun Quay to think that his actions would not be told in heaven because he had stuck together the kitchen god's lips with candy!

Harold looked uneasily at Mun Quay's post. The boy thought of the times he had rubbed out Mun Quay's records. Were not such acts known in heaven? No false god's lips were needed to proclaim such acts. God had seen the cheating.

"I won't rub out Mun Quay's funny writing any more," resolved Harold.

Was that all? What about the "funny writing" that he had already rubbed out? He, a boy who had always been taught about Christ!

"I wish we hadn't ever had a post for Mun Quay to write on!" thought Harold.

Was that all? Even if Harold prayed for forgiveness, was there nothing more he could do? Harold looked at the post. Then he ran away.

When he came back at dinner-time, Harold ran straight into the kitchen.

"Mamma," he said, "I'm going to tell you something. I've got to!"

He told it.

"Harold!" exclaimed his mother. "How could you cheat Mun so?"

Harold's cheeks were hot.

"Won't you tell me how much it is, and let me pay it somehow?" he begged.

"I can't tell how much it is," she answered. "I trusted the post. You will have to ask Mun."

Shamefaced Harold met the Chinese peddler the next morning, and told him about rubbing out the marks on the post.

"Oh!" said Mun Quay, comprehendingly, "you got kitchen god allee same Chinese? You said kitchen god see and tell in heben 'bout you spoll Mun Quay's post?"

Harold shook his head.

"No," he answered, "but the real God saw me."

Mun Quay looked at Harold. Then he went and looked carefully at the post, and despairingly tried to remember or calculate how much money Harold owed.

"You pay one dollar," decided Mun Quay at last.

Harold turned all his bank money into the outstretched Chinese hand.

"It isn't enough," explained Harold. "There's only seventy-five cents, but I'll earn the rest of the money. Papa will pay me for throwing wood into the cellar."

"Allee lile," responded Mun Quay.

It was a happy day when Harold paid the last nickel he owed to Mun. After that, Mun Quay's exposed "accounts" were safe, protected by the thought of One who sees even into a back yard.

East Oakland, Cal.

Editorial.

LIFE A PREPARATION FOR LIFE.

THE old religious attitude toward this present earthly life was one of extreme seriousness, mingled with indifference and contempt. The feeling was a strange one. Life, in a certain aspect, was momentous and valuable beyond all compute. In another aspect it was utterly contemptible and worthless. Thus we see the old-time Christian pleading with all his soul the value of the present hour, the present moment of existence, as an opportunity for repentance; and then, when Christ was accepted and salvation sealed, putting so small an estimate upon the remainder of the earthly life as scarcely to make it worth the holding. To die was gain to the Christian under the old theology and philosophy of life.

But with new light and broader interpretation both of the Scriptures and of human life, new views of the sacredness and value of our present earthly existence have arisen. And, above all, there has come into the thought of the age a nobler conception of what this present life is for. According to the old theology and the old preaching, it was to prepare men for death. But the new spiritual interpretation says: "Nay, life is to prepare us for life. We are not to consider its mission performed when it has brought us into a right attitude concerning Christ and salvation — so that, so far as the future is concerned, we might as well die then. Life is inexpressibly sacred and significant up to its very last moment of earthly duration, because it is the continuous and progressive preparation for a larger and nobler life to come."

Life for life — not life for death — that is the grander message of the religion of today. It is not as well for you hereafter if you merely accept Christ and salvation in this world, and wait for heaven in which to climb your Pisgah-heights of spiritual growth and blessedness. Begin the divine life now — be an angel here! That is the nobler, grander, wiser message of the preacher of today. Life is not given you to prepare for death any more than day is given you to prepare for night. You do not work that you may sleep; you sleep that you may work.

Think of each hour of your present existence as so much added hold upon eternal, progressive life. Think of each deed as the beginning of an endless series of deeds like it — life leading up to life, unbroken, homogeneous, one in purpose, in meaning, in power! Just accepting salvation is no more what this life was given you for, than just saying, "I will," is the keeping and consummation of the moral law. Life now, life then, life forever, is a preparation for life to come. There is no such thing as spiritual inertia in the universe. Christ says, "Come," but after that He says, "Go — go ye into the whole world;" and so by noble, helpful living prepare, not for the hour of death, but for the men of celestial service which is to come.

THE UTILIZATION OF DEFEAT.

DEFEAT in the plans and purposes of human life is a not unusual experience, and may be either partial or complete and final. When complete, defeat is, of course, irreparable. Partial defeat, however, may prove an important help in securing our final triumph. In innumerable instances defeat has proved the royal road to success on broader lines and in fuller measure. No one can touch the summit of great achievement who has not taken lessons in the severe school of disappointment and failure. To lose teaches us how to gain. To come short makes it possible to touch the goal. By backing, the engine acquires impetus to take it through the drift; and men are often indebted for their final victory to what was regarded by them at the time as a misfortune. "All these things are against me," was the bitter cry of Jacob. How little had he learned that men are often indebted for their best things to what seem adversities. Defeat in his narrower purpose was God's method of lifting him to the unseen heights of opportunity and blessing. The way to Sinai and to the possession of the Land of Promise was through famine and the bondage of Egypt. The path of Providence is seldom by air-line, and not unfrequently seems to lead in an opposite direction; but what was to our narrow vision a movement away, is not unlikely the very best road to the supreme end. To induce men to enter the way of life God is often obliged to hedge up or blot

out the by-paths they are so much inclined to follow. Defeat is the good angel with the drawn sword to drive us from the crowded way of danger and head us toward the ultimate good. The value of defeat may be seen in various ways.

Defeat arouses men to consideration. It sets their mental machinery in motion, causes them to think and to survey the situation. In seasons of prosperity they are quite inclined to remain at ease, as they are borne on by the current to places of danger and death. The encounter of a sudden gale, or the grazing of a hidden rock in the stream, may startle the careless voyagers in time to save them from the fatal leap over the cataract. The exposure of his great sin saved the Psalmist from other crimes ahead. The sin was ever before him as a beacon of warning. Though he had repented and renounced, he could not forget it. It haunted him like an awful spectre in his meditations by day and his dreams by night.

Defeat tends to rouse what is noblest and best in men. In seasons of great prosperity the appetites and passions come to the surface and assume control. People greatly prosperous in material things are often tyrannized over by what is basest in them. Appetite or lust of power or the flesh drives them, like another herd of swine, down a steep place to be drowned in the sea. To such men early defeat is a merciful provision of Providence. It calls a halt and opens their eyes to the great gulf which yawns before them. The better qualities, the moral nature, which had slumbered in the season of prosperity, is startled into consciousness by the shock. The conscience, instead of being drugged and sent to the rear, is placed in command. At the crucifixion Peter was following what was worst in him — his fears; but the cock-crow brought to remembrance the words of the Master and opened the way for his triumph on the day of Pentecost and in an honored apostleship. Blessed is the man who lives according to the divine nature in him! To attain this high estate no price in self-denial or struggle is too great. It is a purpose and plan in accord with the purposes of God concerning us.

Defeat, though apparently crushing, adds to the mental and moral vigor of those exercised thereby. The oak on recovering its equilibrium and balance after the storm sends its roots deeper into the soil. The rude blast adds to its strength and toughness. The explosive learns to use its power only when imprisoned and apparently rendered helpless; but, once bound and confined like another Samson, the withes are sundered and the prison walls shattered in the twinkling of an eye. The use of the energy inherent in it is dependent upon some pressure. In damming the river we are sure to be made aware of the irresistible force of its current; the impetus is equal to the resistance. Steam and electricity are harmless when allowed free movement; but once narrow the field of their operation by driving them as it were into a corner, and they will blow the universe into fragments. So man in the struggle with temptation learns to take on infinite strength. Overcome once and again, it may be, he gathers might in the struggle with adverse forces. The most valiant soldier of Christ is often the one who bears the scars of many a former battle. In the struggle against Napoleon the allies learned how to conquer the conqueror. They were routed and took on resolution; they learned his tactics and methods. In the Civil War our armies gained by their reverses; Bull Run and Manassas made Vicksburg and Appomattox possible. Each blow of the enemy deepened loyal sentiment and resolution. In open attack the devil is often the loser; the pressure discovers the lad able with his sling and giant's sword to bring down Goliath.

Defeat insures a serious study of the causes of failure and methods of recovery. The first leak reveals the unseaworthiness of the vessel, and presses upon the master the importance of immediate repair. The cause of the trouble was not far to seek, but exposure was the only sufficient spur to duty. The first battles of the Civil War were valuable to us mainly in revealing to the nation the causes of defeat. The men in rebellion gained victories; the loyal people gained more than victory — a knowledge of their own deficiencies and the resolution to improve their methods of attack. "I have tried and failed; I will never try again," was the verdict of unwisdom. "I have failed, but I have learned how to conquer next time," was equal to the best wisdom of Solomon. The fact of one or many failures should never deter from fresh attempts. The study of failure on one field

may be the education needful for success on another. In losing the senatorship Abraham Lincoln won the Presidency. To the believer defeats are victories. Old Caleb at Kadesh won in his defeat. He had a day after today, while the other side had no future. In eternity you may bless God for defeat, which you have learned to utilize.

Bishop Foster's Transfiguration.

THOSE present at the session of the General Conference, May 14, witnessed an event that will never be forgotten. Dr. Buckley, as chairman of the committee on the Episcopacy, submitted a report to the Conference in which the following declaration was made: —

"The committee also begs leave to report, after the most careful and sympathetic consideration, that, in its judgment, the senior Bishop, Thomas Bowman, and Bishop Randolph S. Foster, are unable longer to endure the protracted strain, continuous responsibility, and almost constant travel imposed by the office of Bishop, and therefore respectfully recommends that, at the close of the present General Conference, they be returned on the list as non-effective."

As the paragraph was read, Bishop Foster, who sat upon the platform, rose to address the audience. Instinctively and immediately the Conference rose to its feet to greet him. The *News and Herald* of Cleveland, in reporting the event, thus refers to the Bishop: —

"Bishop Foster, his profuse white hair, his bright brown eyes, and his charitable and loving though strong face, presented a picture which no one in the Assembly will ever forget. It was a scene the pathos of which was nearly, but not entirely, shadowed by its intensely dramatic character. The beloved man who, for a lifetime, had served his church and his God with all the intensity of a pure and strong nature and a true heart, slightly trembled both in hand and voice for a minute or so, but this ceased as he proceeded. The house rose as one man to receive him."

Bishop Foster said: —

"I desire to free the Conference from all embarrassment in treating this case, and to free my brethren and friends from all embarrassment in any utterances you may desire to make, or any brother here, and therefore I ask the indulgence of the Conference for one moment. I desire to say that the words I offer are not at all intended to affect this case, except to relieve you of all embarrassment and delicacy in the treatment of it. The responsibility is yours, and you feel it. I know the tenderness of your hearts. I know your love for my venerated colleague. I know your love for myself. I understand it perfectly well. I know that you stand in a relation of delicacy, and I am about to ask that I be permitted to retire to free you."

Cries of "No, no, no, no," were heard from the delegates.

But Bishop Foster, peralting, said: —

"Please, please, please! It is right. It is right. And what is right is right. It is best that I should retire, and that you should have perfect freedom. The Bishop is no better than any other man. He is your brother, and nothing else. I want you to feel perfectly free and have nothing in view but your own responsibility. I have perfect confidence that you will aim to do exactly what you feel to be your duty; and acting upon that principle it will be my pleasure. I beg to be excused."

While he was speaking the feeling of affectionate and reverent sympathy for the Bishop found expression on the part of some in a silence that was painful and with many others in tears and in sobs. Bishop Foster, as he spoke and as he walked from the platform, bore in his face the gleams of transfigured glory and sweetness.

The committee upon the Episcopacy, in the discharge of its obligation to ascertain concerning the effectiveness or non-effectiveness of the Bishops, came to the conclusion that the passing years had carried him to the verge of his effective career, and that it was not just to him nor to the church to continue the heavy burden and strain upon him for another quadrennium. While our heart was breaking through this enforcement of the laws of the church, our judgment conceded that the course pursued was right and necessary. The act was but the assertion of the principle of superannuation, which must affect all of our ministry alike; and no Bishop, however much beloved and revered, can be made an exception. In the discussion of the matter, Dr. J. F. Chaffee, of Minneapolis, said: —

"I want to say if you do not want propositions to come up to this Conference to elect men for a term of eight years with the privilege of re-election you must do something along this line, and show that we are not afraid to handle this question as we ought to do it. We ought to have the courage of our convictions, and we ought to be as kind in exercising our rights and privileges and duties as it is possible for human hearts to be."

Dr. Buckley's address as chairman, in closing the discussion, will be found in full in our report of proceedings on another page. We beg our readers whose profound love for Bishop Foster, like our own, will lead them at first to protest against this action of the General Conference, to note these words of Dr. Buckley: —

"It is a solemn and prophetic word that fell from the lips of Dr. Chaffee. Do you believe in the life tenure of the episcopacy? Do you propose to continue it? If you do, you must apply to the members of the Episcopal Board what you apply to all the ministers of our Conference. You must declare them non-effective. Solemnly and in the presence of God, feeling the delicacy of this position and regretting that my chairmanship compels me to appear here; solemnly, loving Bishop Foster and admiring him as I may say, I have loved and admired no man since the eloquent, never-to-be-forgotten Simpson slept in death, and regarding Bishop Bowman with the most intense interest, and only seeing in him the gradual decline of that connected vital force necessary to sustain these protracted labors and work that we must cer-

tainly expect for four years, I beseech you, in the interest of the Episcopal Board, in the interest of the brethren themselves, in the interest of the church, in the interest of fair play, in harmony with the history of Methodism, that you do not accept the substitute, but accept the majority report of the committee of 130 perfected in phraseology by the chairman of all the sub-committees with toll by day and thought by night. And then these Bishops can assign to Bishop Foster and Bishop Bowman such presidencies as they may see fit. They can attend the general committees and will be looked upon with reverence and affection there. They can assist in the ordination of missionaries and others, and go down to their graves living where they please. For in the face of this sentiment you can surely trust the Book Committee to give them a good support. God forbid that Methodism should starve its Bishops! God forbid that it should declare men effective who are non-effective in the simple sense that they cannot stand the strain of attention, of responsibility, and of travel of the episcopacy!"

That Bishop Foster accepts this judgment of his peers in such a sublime spirit, takes much of the sting out of the proceedings. He will still live among us to inspire and to bless us. Like John the beloved, we shall still hear him say: "Little children, love one another." He will continue his closing life-work along the lines which he has begun, completing more rapidly his great theological and philosophical treatises. We have often expressed the wish that he might be relieved of official duties and burdens for this one work. That opportunity is now afforded him.

This action will give us another resident Bishop for Boston. He will receive a hearty welcome, whoever he may be, but from no one so hearty as from Bishop Foster himself. In the report of the committee on the Episcopacy the affection of the church is pledged for the future to these revered servants. But no pledge is needed for Bishop Foster from Boston and New England Methodism. We cannot help loving him. He is the most guileless, the purest, most manly man we have ever known. He has never spoken a word to us that was unsuitable for public print. He has been peculiarly adapted to Boston. No circle, however highly cultivated or whatever its social prestige, but felt honored with his presence. He has been in touch with the latest and best thought of the hour. He has dignified and exalted every subject and occasion with which he has had to do. With peculiar tenderness and increased affection we shall welcome him home from the General Conference, and shall pray that a tender and loving Providence may spare him to us for many, many years to come.

The Late Dr. John M. Reid.

THIS faithful and honored servant of the church died of pneumonia at his home in New York city last week, after an illness of about ten days. He was born in New York seventy-six years ago. Graduating at the University of the City of New York, he took a course of instruction in theology in Union Theological Seminary. He taught for six years in the Mechanics Institute, New York city. In 1844 he joined the New York Conference, and was stationed in Torrington, Conn., then called Wilkesville. He served various charges until 1868, when he was elected president of Genesee College, which afterwards became Syracuse University. Six years later, in 1864, the General Conference appointed him editor of the *Western Christian Advocate*, and at the end of the quadrennium he was chosen to the editorship of the *Northwestern*. While occupying this position he was elected a Bishop in the Canadian Methodist Episcopal Church, but declined the honor, preferring to remain in the home church. At the General Conference of 1872 he was appointed a corresponding secretary of the Missionary Society, and was re-elected for three consecutive terms, retiring in 1888, on account of ill health, from active duties, but holding the title of Honorary Secretary. He was a member of the Ecumenical Conference held in London in 1881. One who knew him well writes of him: "There was never a more sincere soul than that of Dr. Reid. He may not always have shown the enduring suavity which allows a man to win all men and hold them fast and sweetly to himself under all conditions of human competition; but Dr. Reid has always been honest, loyal to his conceptions of duty, fearless to a fault at times, stern and severe now and then, but dauntless and genuine, and loving to a degree not always manifest to those whom he has opposed. He was sometimes rigid in his sincerity, and some men who imagined him exacting to the edge of austerity failed simply to see that he may have appeared unbending lest he should seem ready to propitiate them as if in his own interests. One might as well try to frown down the moral of Plymouth Rock as to wheedle, deceive or excise the convictions held by Dr. Reid after he had chosen his position in issues great or small."

Personals.

— Mr. Morris K. Jesup is the new president of the American Sunday School Union — succeeding the late ex-Justice Strong.

— Bishop Goodsell is expected to speak on "International Arbitration" at the Grindelwald Conference (Switzerland) in July.

— Prof. Henry M. Harman, for twenty-six years instructor in Hebrew, New Testament Greek and the English Bible in Dickinson College, Carlisle, Pa., has resigned.

— The late Dr. Edmund K. Alden bequeathed his house in this city to the American Board for the use of the Madura Mission in India. After

providing for his widow, the bulk of his property is divided into ten equal parts, Congregational missionary societies, colleges and theological seminaries sharing alike.

— Miss Alice Stone Blackwell, junior editor of the *Woman's Journal*, sailed for Europe last Saturday, to be absent about two months.

— Rev. Halsey Moore, secretary of the Baptist Home Missionary Society, died in Newark, N. J., last week. He has held the secretaryship since 1889.

— Rev. Dr. Newman Hall, of England, reaches his 80th birthday on the 22d inst. A superbly illuminated album with an appropriate address has been sent to him by several eminent citizens of New York.

— Rev. Daniel Dorchester, D. D., by invitation, delivered the monthly lecture before the thousand students at Oberlin University on Thursday, May 14, speaking upon Indian affairs.

— Rev. J. W. E. Bowen, D. D., of the Washington Conference, fraternal messenger to the General Conference of the A. M. E. Church in session at Wilmington, N. C., delivered an eloquent address before that body.

— Rev. W. T. Worth, of St. Paul's, Lynn, left for General Conference Monday afternoon, to be absent nearly two weeks. The expense of his trip is generously defrayed by three gentlemen in his church and congregation.

— Rev. C. N. Sims, D. D., pastor of Meridian St. Church, Indianapolis, will sail for Europe, June 17. He expects to attend the fiftieth anniversary of the Evangelical Alliance as a delegate, and will not return until Sept. 1.

— Hon. Alfred S. Roe, of Worcester, gave an eloquent address in the Old South Church in this city last week in behalf of the Bullfinch front of the State House. Mrs. Roe's protesting lines will be found on our second page.

— Mr. William Deering, the well-known manufacturer of Evanston, has given to Northwestern University real estate and securities valued at \$215,000. This makes the total amount given to the University by Mr. Deering \$500,000.

— Rev. J. G. Murphy, D. D., LL. D., Senior Professor of Hebrew in the Assembly's College, Belfast, Ireland, died recently at the age of 89. His commentaries on Genesis, Exodus, Leviticus and other books are highly esteemed in this country.

— We regret to learn that Mayor Loud of Chelsea was stricken with partial paralysis last week at his home, as the result of overwork. The hope is expressed by his physician that the attack is not serious, and that a brief period of rest will effect his restoration.

— The election of Rev. Dr. S. C. Bronson to the professorship of Pastoral Theology in Garrett Biblical Institute as the successor of the late Dr. Ridgway, is announced. Dr. Bronson has been pastor in Burlington, Iowa, and is a scholar of recognized ability.

— Dr. Alexander MacLaren was honored by a breakfast given to him in London on the 28th ult. in celebration of fifty years of service in the ministry. Dr. Angus, Dr. J. Guinness Rogers, Dr. Joseph Parker, Dr. J. Monro Gibson, and Dr. A. M. Fairbairn were among those who united in this tribute of honor.

— Rev. Charles M. Stuart, D. D., an alumnus of Northwestern University and for several years the assistant editor of the *Northwestern Christian Advocate*, has been elected professor of Sacred Rhetoric in Garrett Biblical Institute. The *Central* speaks of him as "a man of high ideals, of fine scholarship, and of large literary knowledge."

— Chaplain D. H. Tribou, U. S. Navy, is supplying the pulpit of Trinity Church, Charlestown, during the absence of Dr. Brodbeck, who is a delegate to the General Conference. The services at the Navy Yard are so arranged that Chaplain Tribou is able to do this extra service although it involves four preaching services every Sunday.

— We are much gratified at being able to announce that Dr. R. Crawford Johnson, the distinguished fraternal delegate from the Irish Conference to the General Conference, will visit Boston at an early date. He will preach in Tremont St. Church on Sunday, May 24, and address the Boston Methodist Preachers' Meeting, Monday, the 25th, upon the "Forward Movement in Belfast Methodism." Dr. Johnson is at the head of that movement.

Brieflets.

Eleven hundred and sixty-nine Japanese united with Methodist churches in California last year.

We have received a copy of the "Year Book of the Young Men's Christian Associations of North America for the year 1895," 1,449 Associations are represented.

The Independent thinks that "the General Conference at Cleveland has arrived at a very happy conclusion on the woman question."

The Railroad Temperance Association, organized three years ago by Hon. L. S. Coffin, of Iowa, for this country and Canada, has now a membership of over 130,000 railroad men.

Copies of the New England Southern and New Hampshire Conference Minutes, with the compliments of the respective secretaries, have been received.

Mrs. J. C. Batcham, of Williamsburg, Ky., superintendent of Sabbath Observance for the National W. C. T. U., advises us that the week of prayer for Sabbath observance was well observed, 34,000 Sabbath-school exercises having been used and about half a million pages of leaflets distributed. Many thousands of sermons were preached on the subject of Sabbath observance, and a still larger number of prayer and public meetings were held.

The newspapers in Japan—650 in number—keep Sunday as a day of rest.

A new catechism is being prepared by a committee of the Methodist Church of Canada.

The Presbyterian General Assembly meets at Saratoga this year on the 21st inst. Moderator Booth will give the opening sermon.

The new American Baptist Year Book gives the total membership of the denomination as 3,730,285—an increase over the preceding year of 82,864.

The new Virginia library for McCormick Theological Seminary, Chicago, is modeled from the Erechtheum at Athens. It was formally presented to the institution on the 6th inst. by Mr. McCormick.

The New York Tribune, writing upon "Methodism in Council," says that "the deliberations of the General Conference are marked by the sturdy common sense and dislike of needless flummery that have always characterized Methodism."

The pressure upon our columns during the General Conference is so great that the pages usually devoted to the Epworth League in the last issue of the month will be omitted next week. The "Prayer-meeting Topics," however, will not fail to appear.

It has been difficult for Americans to understand, from reports in the daily press, the meaning of "The Education Battle in England," now being waged. If our readers will turn to the third page and read Rev. John S. Simon's comprehensive paper, a flood of light will illumine this important subject.

Another inscription of Merenptah has been found in which Meau (Moses) is mentioned as Governor of Kush, while the high priest of Amon was Lai (Levi), and one of the Theban princes was named Pi-nehas (Phineas), "the Negro"—so Prof. Sayce writes in the *Athenaeum*.

A scholarship fund has been established in Boston University, which will bear the honored name of Dean William E. Huntington. Its income is to go toward the support of a young woman of the senior class who shall attain first rank among those who apply for scholarships. A bequest of \$1,000 from Mrs. Oliver, supplemented by a gift of \$2,000 from the Massachusetts Society for the University Education of Women, constitutes the fund.

Rev. Dr. R. F. Horton, writing in the London *Christian World* on "The Meaning of Spring," says:—

"The spring, as we have it here in England, is, in the simplest possible way, God manifesting Himself immediately to every one who has an eye and a heart and a susceptibility for the Divine. Manifesting Himself, not as in Scripture, for didactic purposes, not to convey an ethical monition, or an ulterior spiritual truth, but showing Himself in the exuberance of His own rich and exhaustless being, so that if one is anxious to know what God in His nature is, what passes through His mind, what kind of joy nestles at His heart, what raptures thrill Him, what curious purposes shape themselves and push to their goal, it is possible to see all very plainly revealed."

OUR CLEVELAND WIRE.

— Rev. W. F. Sheridan, of Detroit, a few years ago connected with the School of Theology of Boston University and a very satisfactory supply for a season at Lynn Common Church, is a visitor at the General Conference. He is now pastor of Tabernacle Church, Detroit, and has just succeeded in raising a debt upon the property of \$11,000.

— We were glad to meet at the Conference our colleague of other days in both the New Hampshire and the New England Conferences, Rev. J. M. Avann, D. D., now presiding elder of the Delaware District of the Central Ohio Conference. Dr. Avann resides in that Methodist Jerusalem—Delaware, Ohio.

— Rev. Paul C. Curnick, Ph. D., upon whom New England asserts a proprietary claim, is spending some days at the Conference. He is pastor of St. Paul's Church, Springfield, Ohio.

— Rev. W. L. Brown, of East Maine Conference, returned to his home last week on account of temporary illness, and Rev. A. F. Chase, D. D., reserve, takes his seat and fills his place upon committees.

— Rev. Charles Tilton, of Springfield, Mass., for whom his church so generously arranged, is here for a two weeks' stay.

— Rev. Luke Hitchcock, D. D., was invited by the Conference to occupy a seat on the platform. When introduced by Bishop Walden, the latter said: "We sometimes call him St. Luke."

— Rev. R. S. Rust, D. D., was accorded the courtesy of a seat on the platform, and was greeted with applause when presented to the Conference.

— Rev. S. W. Trousdale, Ph. D., who graduated from the Boston University School of

Theology in the class of '82, is a member of the General Conference from West Wisconsin. He has been accorded the honor of leading his delegation. On leaving Boston he returned to his native State, and has been in the pastorate there ever since, at the present time being pastor of the First M. E. Church at La Crosse, the second largest city in the State. While in the Theological School he was pastor at West Quincy and at Newton Lower Falls, where he will be remembered by all who were then members of our churches there.

— President L. M. Dutton, of Claflin University, Orangeburg, S. C., is seen walking arm in arm with his brother-in-law, Rev. J. D. Phelps, D. D., of Buffalo, formerly pastor of Centre Church, Malden.

— President W. P. Thirkield, of Gammon Theological Seminary, so well and favorably known in New England, has been several days at the Conference.

— President B. P. Raymond, of Wesleyan University, has been a visitor at the Conference.

— We have been permitted a pleasant chat with Rev. E. H. Latimer, D. D., of the Genesee Conference, now presiding elder of the Olean District. He is a brother of the late Dr. J. E. Latimer, who was Dean of the School of Theology of Boston University. The writer recalls with pathetic gratification that the last Sunday of Dean Latimer's life before his translation was spent with him in his pastorate at Garden St. Church, Lawrence, Mass., where he preached with special illumination and power.

— Rev. W. T. and Mrs. Perrin, of South Boston, were present last week a couple of days at the Conference.

— Miss Clementina Butler, of Newton Centre, daughter of Dr. William Butler and sister of Dr. John W. Butler, of the delegation from Mexico, is attending the Conference.

— One of the well-known ministerial delegates is Rev. Dr. J. Rothweiler, of the Central German Conference. In 1854 he was pastor of First German Methodist Church of Cleveland. A few years afterward he went to Berea, where he established the German College there. During the war he started an orphan asylum in Berea, to care for the children who were made fatherless by the great struggle. Of the asylum he is still president, and is now the presiding elder of Louisville District, residing at New Albany, Ind.

— Rev. J. F. Mears and wife, of Riverdale, Gloucester, are visiting their daughter, Mrs. Norris, in Canton, Ohio, and spending some time at the General Conference.

— When the subject of the election of a Bishop of African descent was under discussion, Delegate W. O. Emory began a forceful address in favor of the proposition, with the following remarkable personal reference: "I was born a slave. I came to my freedom by the Act of Emancipation, and hence I am a freedman. I came into the Methodist Episcopal Church soon after that emancipation." How much tragic history is concentrated in those few lines!

— Among the new men in the Conference possessing the rare ability to grasp clearly the questions at issue and to state the same in succinct and brief speech, we note Rev. Dr. Luther Wilson, of the Baltimore Conference.

— Hon. Clem Studebaker, of Indiana, is an interested attendant at the Conference.

— Mrs. L. A. Alderman, corresponding secretary of the New England Branch of the W. F. M. S., is attending the Conference.

— At a meeting of Chautauqua Summer Assembly superintendents and officers, held in the First Church, Cleveland, last week, there were present to participate Rev. O. B. Baketel, superintendent of Hedding Chautauqua, N. H., and Rev. George D. Lindsay, superintendent of Fryeburg Assembly, Me.

— We are gratified to meet our old friend, Rev. F. C. Pillsbury, who was formerly a member of the New Hampshire Conference. He is now a member of the Detroit Conference, stationed at Pontiac, Mich., his church having a membership of 600, with 225 probationers in addition, who have been put on the list the present Conference year.

— The following ministers from New England occupied prominent pulpits in Cleveland on Sunday: Rev. Messrs. Crandall J. North, S. F. Upham, W. N. Brodbeck, E. M. Taylor, O. B. Baketel, and S. E. Quimby.

— President Thawing, of Western Reserve University, gave a dinner to the representatives of the press who are reporting the Conference, Saturday, May 16. It was an enjoyable occasion. Rev. Drs. Levi Glibert and M. B. Lewis acted felicitously as toastmasters. President Thawing, who has become one of the foremost educators of the day, expressed his high appreciation of the work of the press, and especially of Methodist journalism. Brief addresses were made by Rev. Drs. Arthur Edwards of the *Northwestern*, Jesse Bowman Young of the *Central*, Dr. Brown of the *Ram's Horn*, J. C. Hartsell, J. D. Stay of the *Methodist Times*, Lucien Clark, Charles Parkhurst of *Zion's Herald*, and Dr. Johnson, of Stockholm, Sweden.

— We are pleased to renew a highly-prized acquaintance with Rev. Dr. Martin E. Cady, of the Rock River Conference delegation, presiding elder of Joliet District, now residing at Aurora, Ill. Dr. Cady is a son of Vermont, born at Middlebury, and a graduate at Middlebury College. His wife is the daughter of the late Rev. W. B. Howard, who was a member of the Vermont Conference. Dr. Cady has

been privileged to meet at this Conference Rev. Joseph Ayres, of the Central Ohio Conference, who took his father and mother into the church in 1844 and married them in March of the same year. The (parents are still living and reside in the house where the mother was born and where eight children (all living) were born. Of the six sons three are Methodist ministers, one of whom is a missionary in Oshentu, West China, and the youngest a member of the Troy Conference.

— Rev. Dr. Daniel Dorchester, Jr., of Pittsburgh, Pa., is visiting the Conference for a few days.

— The laymen are unanimously and emphatically against the removal of the time limit, as *Zion's Herald* prophesied they would be.

— Mrs. Bishop Newman has presented Rev. Dr. J. W. Butler, of Mexico, a check of \$1,000 to build a third story on part of the Orphanage at Mexico City, to accommodate twenty additional resident students.

— Foss Church, Minneapolis, Minn., is represented by its pastor, Rev. J. B. Hingsley, who is a ministerial delegate. Its superintendent, Dr. J. F. Force, is a lay delegate, and its presiding elder, Dr. J. F. Chaffee, is a ministerial delegate.

— Rev. E. E. Howe, D. D., editor of the *Christian Advocate* of Nashville, the official organ of the Methodist Episcopal Church, South, was presented to the Conference last week, and was received with applause. He will remain several days.

— We regret to learn from Rev. Dr. William L. Watkinson, the fraternal delegate of the British Wesleyan Conference, that he will not be able to visit Boston.

— Rev. Dr. W. S. Mathews, editor of the *California Christian Advocate*, is proving himself one of the most lucid and forceful debaters upon the Conference floor.

— Rev. I. C. Cartwright and Mrs. Cartwright, M. D., of Guanajuato, Mexico, are interested visitors at the Conference. When the editor visited Mexico they were stationed at Pachuca. They report our mission work in Mexico as in a very hopeful condition.

— Rev. Matt. S. Hughes, of Minneapolis, whose recent successful pastorate at Chestnut St., Portland, Me., is gratefully remembered, is spending a week at the Conference.

— We are permitted to meet for the first time Rev. Dr. J. C. Floyd, of Grand Rapids, Michigan, a frequent and valued contributor to our columns.

— Rev. Dr. J. W. Waugh, of India, who has been recuperating for some months in Newton, Mass., is meeting his long-time colleagues of the mission field who are at the Conference.

— A large contingent from New England appeared at the Conference on May 13. Among the number we were pleased to note: Revs. Franklin Flak and Dr. A. A. Wright, of Auburn; Dr. Daniel Dorchester, of Melrose; Dr. James Hoyd Brady, of People's Temple; Rev. E. H. Hughes, of Malden; Rev. L. H. Dorchester, of Westfield; Rev. F. A. Everett, of Oxford; Rev. G. H. Cheney, of Webster; Mr. Wayne Whipple, of Malden; and Mr. and Mrs. L. O. Beach, of Lawrence.

— Rev. E. M. Taylor, of the New England Conference delegation, is to deliver the baccalaureate address before the graduating class of Albion College, Michigan.

— The delegate to the General Conference who desires to perform faithful service for his church finds himself fully occupied during the time that he is here. The morning session of the Conference continues from 8.30 to 12.30. There are evening sessions for the reception of fraternal delegates. The afternoons and frequently the evenings are occupied with the sessions of committees of which delegates are members. Very much of the work done in the Conference is first considered in some one of the fifteen standing committees. The other afternoon we listened to the deliberations of the committee on the Episcopacy, held in the spacious audience-room of the First Church. This committee consists of 130 members, and in appearance seems itself a Conference. It possesses unusual prerogatives. Everything relating to the episcopacy is considered by it. It is the one jury of the church to which the Bishops are amenable. Complaint is made that our Episcopal Board is a hierarchy, but the humblest member in the church may bring his grievance against a Bishop—if he have one—to this committee, and it will be fearlessly adjudicated. To illustrate: At this session complaint was made, in writing, against Bishop Fitzgerald by Rev. A. C. Bowdish, of the New York East Conference, because the Bishop refused to recognize, when presiding over the New England Conference, Bishop Fowler's transfer of himself to that Conference. Dr. Bowdish states that he was thereby left without appointment for the year and suffered financial loss and great mental anxiety. The committee will give Dr. Bowdish a chance to be heard and to fully state his case. Most of the delegates belong to three committees, and some to more. There is, therefore, little leisure time for those of the delegates who faithfully attend to the work put upon them.

— Dr. Buckley exercises his confessed leadership over the Conference with wisdom, self-restraint and great usefulness to the body and to the church. He is not speaking as frequently as at previous General Conferences. When important matters are under consideration, or

[Continued on Page 13.]

The Sunday School.

SECOND QUARTER. LESSON IX.

Sunday, May 31.

Luke 21: 30-36.

Rev. W. O. Holway, U. S. N.

DESTRUCTION OF JERUSALEM.

I. Preliminary.

1. Golden Text: *Heaven and earth shall pass away; but my words shall not pass away.* — Luke 21: 33.
2. Date: Tuesday, April 4, A. D. 30.
3. Place: Mount of Olives and Jerusalem.
4. Parallel Narratives: Matt. 24: 15-31; 25-27; Mark 13: 14-27.
5. Circumstances: It was about the hour of the evening sacrifice on Tuesday when Jesus, having pronounced the terrible eight-fold "woe" upon the Pharisees for their hypocrisy, took His final departure from the Temple with His disciples. As they went forth they lingered for a moment to gaze upon the stately structure with the loving pride of their race. They called the Master's attention to its "stones" and "buildings." For nearly fifty years the edifice had been rising, and the workmen were still busy upon it. It seemed to contain in itself the promise of national stability and perpetuity. But very stern and surprising was the prediction which Jesus made as He gazed at the glittering spectacle: "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down." Astonished and perplexed at this prophecy, yet daring not at the time to question Him, the disciples waited until they had reached the Mount of Olives, and then the foremost three with Andrew introduced the subject by asking when this strange prediction should come to pass, and what the signs should be that should herald it. In the great prophetic discourse which followed, our Lord's view was bounded by two horizons — the inner and nearer one embracing the destruction of Jerusalem; the outer one expanding to the farthest limit of time, and including the final consummation of all things.
6. Home Readings: Monday — Luke 21: 5-19. Tuesday — Luke 21: 30-36. Wednesday — Psalm 133. Thursday — Luke 19: 37-48. Friday — Luke 13: 31-35. Saturday — Isa. 64. Sunday — Rev. 21: 1-7; 22-27.

II. Introductory.

Very mean and narrow must have seemed to the disciples their conceptions as our Lord unveiled to them the landscape of the future. Their visions of earthly crowns paled before the terrible delineations of Jerusalem's fall; their spasms of earthly ambition were calmed by the solemn warning of perils yet in store for them, through which they must indeed pass, but in which protection should be granted. False Christs would arise whose pretensions would seduce many to follow them; of these they were to beware. Bloody wars would decimate the nations; physical commotions and calamities — earthquakes, famines, pestilences — would follow in such dire succession as to make them think that the great crisis — the *dies ira* of Jerusalem's overthrow — had really come; but these would be only signs, and must not be mistaken for the dread reality. Iniquity would abound, the love of many would wax cold, the faithful would be summoned before kings and magistrates, prison doors would open to receive them — these too would only be signs; "the end is not yet." But there should come a final sign — and with this our lesson opens — the sign on which they were to act for their own safety: When alien armies should encompass the walls of Jerusalem, then let them take warning. There must be no tarrying then; there would be safety in that day of vengeance only in flight. Unhappy the mothers in that time of great distress, for the sword would be unsparing, and those who escaped its edge would end their days in captivity.

Passing then from the immediate to the remote future our Lord sketched the portents that should precede His coming at the end of time — the darkened sun, the veiled moon, the falling stars — with the resulting fright and distress — "men's hearts failing them for fear" — at this commotion of "the powers of heaven;" to be followed by the august, dazzling spectacle of the personal coming of the Son of man in the clouds of heaven, "the far-shining splendor round Him like the sun in its strength," descending with "power and great glory." From His heavenly retinue obedient angels (as we learn from Matthew and Mark in this connection) shall, at His bidding, fly swift as the light to the four quarters of the earth, and gather into one assembly "the elect" — those who shall then be living and those who shall wake to life at the sound of the great trumpet.

Returning then to the nearer and impending future, in which His hearers would be more immediately concerned, Jesus bade them learn from the fig tree its symbolic teaching. Just as they felt sure when they beheld the bursting bud that summer was nigh, so should they look upon these signs of judgment as the certain harbingers of their approaching redemption. Even before the present generation should pass

from earth the fulfillment should come. Nor should any doubt His sayings, which shall survive even the wreck of heaven and earth in their present constitution. Therefore they need to take especial heed lest cares engross or "surfeiting and drunkenness" cause them to forget alertness, and the appointed day should come upon them "as a snare." Only by incessant watchfulness and prayer would they be able to "escape all these things that shall come to pass and to stand before the Son of man."

III. Expository.

20-22. When . . . see Jerusalem compassed with armies — Cestius Gallus (A. D. 66), Vespasian (A. D. 68) and Titus (A. D. 70) successively "compassed" the walls of Jerusalem. Know that the desolation thereof is nigh — R. V., "know that her desolation is at hand." The Roman eagles would be the "sign." Flee to the mountains. — It is an historical fact that by reason of this warning, and others given at the time, not a Christian perished in the downfall of Jerusalem. They all escaped in season to the transjordanic village of Pella. In the midst of it (R. V., "of her") — those living in Jerusalem. In the countries (R. V., "country") — in the adjacent fields. The laborer in the field must not waste time to go home for his cloak (Mark 13: 16). These be (R. V., "are") the days of vengeance. — See Dan. 9: 26, 27. "Josephus again and again calls attention to the abnormal wickedness of the Jews as the cause of the divine retribution which overtook them" (Farrar). All things which are written may be fulfilled. — See Isa. 29: 2-4; Hos. 10: 14, 15; Dent. 28: 49-57; 1 Kings 9: 6, 9; Mic. 3: 8-12.

The stamp of divine retribution was impressed upon the fate of Jerusalem and the temple, even for heathen eyes. Titus wrote that "God was so angry with this people that even he feared His wrath if he should suffer any grace to be shown to the Jews." He refused every mark of honor on account of the victory obtained, saying he was "only an instrument in God's hands to punish this stiff-necked people" (Hurlbut).

23. Woe unto them that are with child, etc. — Says Morison: "The Saviour's heart was more tender than a woman's, and bled when He thought of the anguish that would, in many cases, be inevitable in the hasty flight." Great distress in (R. V., "upon") the land and wrath, etc. — 1 Thess. 2: 16: "Wrath is come upon them to the uttermost." In Mark's account the affliction predicted was to be "such as there hath not been the like from the beginning of the creation which God created until now, and never shall be." The destruction would be unique and unparalleled in human history, surpassing in its calamities all that had gone before, or should follow. "Josephus says that, when there were no more to plunder or slay, 'after incredible slaughter and miseries,' Titus ordered the city to be razed so completely as to look like a spot which had never been inhabited" (Farrar).

24. Shall fall by the edge of the sword. — More than a million Jews perished during the siege. Shall be led captive. — These numbered some 97,000. Jerusalem shall be trodden down of the Gentiles — "shall remain trodden down," is the sense of the original. "So that the very thing happened which the Maccabees tried to avert by their fortifications (1 Mac. 4: 60). All sorts of Gentiles — Romans, Saracens, Persians, Franks, Norsemen, Turks, have 'trodden down' Jerusalem since then" (Farrar). Until the times of the Gentiles — the Gentile dispensation, the time set apart for their Christianization. Be fulfilled. — "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Rom. 11: 25).

25, 26. Signs in the sun, in the moon, etc. — R. V., "signs in sun and moon and stars." In the corresponding passage in Mark these "signs" are spoken of as being manifested "after that tribulation," the reference probably being to the final consummation of all things: "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall." As these predictions are still unfulfilled, no certain explanation can be given. Some commentators refer these "signs" to visible phenomena — resembling an eclipse both of the sun and the moon, caused by vapors and exhalations rising from the earth from the convulsions and conflagrations which are to precede "the new heavens and the new earth." Others interpret the prediction spiritually, as referring to the darkening of the Sun of Righteousness and the obscuration of all true knowledge reflected from Him, which will be caused by the great "falling away" from the faith that is to precede the Second Advent. Probably both views are correct — that startling physical portents and a great spiritual defection or obscuration will be the "signs" which shall immediately precede the second coming of Christ. Upon the earth distress, etc. — The R. V. makes important changes in the reading here and in the next verse: "Upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of things which are coming on the world." These metaphors about the roaring of the sea are Old Testament imagery. "Though the waters thereof roar and be troubled" (Psa. 46: 3); "In that day they shall roar against them like the roaring of the sea" (Isa. 5: 30). Says Farrar: "The raging sea is the sea of nations, (Jude 13; Rev. 17: 15). 'Nation shall rise against nation,' etc. 'Wild commotion among the people, political and social agitations' (Peloubet). The

powers of heaven (R. V., "of the heavens") shall be shaken — great cosmical changes: "The heavens rolled together like a scroll;" also disturbances among the controlling powers in human society.

27. See the Son of man coming in a cloud. "Every eye shall see Him" (Rev. 1: 7). Says Morison: "The clouds which will be rolling over the troubled sky, and which are the fitting symbols at once of the impending crisis and of the impenetrable mystery that surrounds the throne of Him who rules over it, will be, as it were, the sublime drapery of His presence, illumined with 'the brightness of His coming' (2 Thess. 2: 8)." With power and great glory. — This visible coming will be attended with appropriate manifestations of pomp and power.

28. Look up, lift up your heads. — "The earnest expectation [literally, "watching with outstretched neck"] of the creature," Rom. 8: 19, 23" (Farrar). Your redemption draweth nigh — explained in parallel passages: "He shall send His angels and gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark 13: 27). It may also refer to the wonderful growth of Christ's kingdom after the fall of Jerusalem.

29-31. Behold the fig tree. — There were fig trees on the Mount of Olives, and perhaps one was at this moment in sight. When they now shoot forth — in Mark, "when her branch is yet tender." Summer is now nigh. — The sign is an infallible one. The green sprout is a sure prophet. So likewise ye — R. V., "even so ye also," addressing the disciples. When ye see these things — the signs specified. He seems to be referring here to the first coming — the coming in judgment upon guilty Jerusalem. Know ye that the kingdom of God is nigh — in Mark (Revised Version), "know that He is nigh." Christ Himself will be "at the doors" (Matthew) when these signs are being accomplished.

32. This generation shall not pass away. — The word "generation" has been variously interpreted by different writers to refer to the Jewish people then living, or to the Jewish race itself. Undoubtedly the Jewish race has been wonderfully preserved and bids fair to continue till the end of time, but it seems unnecessary to explain the passage in this sense. Apparently our Lord is speaking in this connection of the fall of Jerusalem and simply declaring that all the terrors predicted should occur before those then living should pass away. Till all be fulfilled — R. V., "till all things be accomplished."

33. Heaven and earth shall pass away. — Stable though they look to be, "heaven and earth" — the present cosmos — "will have their day and come to be," in their present condition. Science confirms this statement. See also Psa. 102: 26; Isa. 51: 6. My words shall not pass away. — Scoffers will ask in the last days, "Where is the promise of His coming?" and will assert that all things will continue as they have continued (2 Pet. 3: 34), but Christ's words will survive the scoffing of scoffers and the conflagrations of the last day.

Never did the Speaker seem to stand more utterly alone than when He made this majestic utterance. Never did it seem more improbable that it should be fulfilled. But as we look across the centuries we see how it has been realized. His words have passed into laws, they have passed into doctrines, they have passed into prophecies, they have passed into consolations; but they have never "passed away." What human teacher ever dared to claim an eternity for His words? (Maclear.)

34, 35. Take heed to yourselves — a special application to Christ's disciples. Lest at any time R. V., — "lest haply." Surfeiting, and drunkenness and cares of this life — a serious, solemn warning against becoming so engrossed with sensual pleasures or with such devotion to business that a relish for spiritual things should be lost and readiness to meet Christ at His coming should be neglected. So that day come upon you unawares — R. V., "and that day come upon you suddenly as a snare;" or "as a thief" (1 Thess. 5: 3). For as a snare shall it come — R. V., "for so shall it come." "As the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time" (Eccles. 9: 12).

36. Watch ye therefore, and pray always — R. V., "but watch ye at every season, making supplication." Don't try to calculate the day

and hour, but accept the certainty, and devote yourselves to prayer and watchfulness — lest the hour dawn unawares. The attitude of prayerful vigilance best befits mortals like ourselves to whom the hour of individual judgment may come without warning. That ye may be accounted worthy to escape. . . stand before the Son of man. — "The ungodly shall not stand in the judgment" (Psa. 1: 5).

St. Matthew tells us how the Lord sought to impress these lessons of watchfulness and faithfulness still more deeply by the parables of the Ten Virgins (Matt. 25: 1-13), and the Talents (Matt. 25: 14-30), and closed all with a picture of the awful day when the Son of man should separate all nations one from another as the shepherd divideth his sheep from the goats (Matt. 25: 31-46). So ended the great discourse on the Mount of Olives; and the sun set, and the Wednesday of Holy Week had already begun before the little company entered the hamlet of Bethany (Maclear).

IV. Illustrative.

1. During the last two or three centuries upward of thirteen fixed stars have disappeared. One of them, situated in the northern hemisphere, presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire. It appeared at first of a dazzling white, then of a reddish yellow, and, lastly, of an ashy pale color. Laplace supposed that it was burning up, as it has never been seen since. The conflagration was visible about sixteen months. A whole system on fire; the great central luminary and its planets, with their possible plains, mountains, forests, villages, cities, and inhabitants, all in flames consumed; and here we have a presumptive proof of the truth, and a solemn illustration of a singular passage in a very old book, "The heaven shall pass away with a great noise; the elements shall melt with fervent heat; the world also, and the works that are therein, shall be burned up" (Hurlbut).

2. Perhaps at the very moment when we deem ourselves most secure we are most in danger. A sleeping passion, or a foe in ambush, may be ready to break out upon us and work our ruin. The birds do not see the fox at hand when he is going to play his most dangerous trick, for then he lies extended, as if dead, and eyes the birds on the hedges and trees, and, if they come within his reach pounces upon them and kills them. "Let him who thinketh he standeth take heed" (Spurgeon).

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A HISTORICAL LETTER FROM A HISTORICAL PLACE.

George C. Round.

MR. EDITOR: Some years since the New England Methodist Historical Society honored me with an election as one of their vice-presidents. I have tried to evince my appreciation by small contributions to the valuable possessions of that organization; and I have long been tempted to write you a "Historical Letter," which I had reason to believe would be the most feasible method of laying before my fellow-members of that Society some interesting data.

Your readers all know of Manassas. We have manufactured history here in the past at a rapid rate. The triangular plateau of northern Virginia lying between the Potomac, the Rappahannock and the mountains, of which Manassas is the centre geographically and the summit topographically, has been the theatre where great events have been enacted by great actors. From our brown-stone quarries we read some interesting bits of geological history. The region abounds in the implements made by ancient tribes of the age of stone. The greatest "find" of relics of this class ever made was near the Clifton soapstone quarries, six miles to the east of us. About the same distance northward lies the road that Braddock hewed through the wilderness when he marched to defeat and to death. I need not mention the Virginia major who surveyed our fields about 1750 and later on led the armies of our young Republic to victory, and whose monument—almost in sight of us—is the loftiest ever erected to man. I need not remind your readers of the days of '61 to '65 when New England boys helped us make history on these battle-scarred plains and when gigantic armies surged back and forth across our soil until hardly a vestige of civilization was left except the lines of earthworks and the railroad embankments.

I took up my pen, however, not to tell my New England friends of yore what they can read from better historians than I, but to refer to three things that they might not so readily ascertain.

First, for your Methodist readers, I will mention that one of the circuits traveled by the first American Methodist preacher lies in Prince William County in which I live. The recent monument to William Waters stands in the adjoining County of Fairfax, and his autobiography was published a little farther on in 1806 by Snowden, the veteran editor of the *Alexandria Gazette*. I have roamed through the groves where he preached, and occasionally I find his modest little book, which is invariably gobbled up by the first "Methodist historical crank" that comes along. I am glad to say that I number several of that genus among my friends and visitors.

Second, the members of the Historical Society, whose affairs are managed by my old school-mate, Willard S. Allen, will probably recall the name of Zebulon Kankey, one of Asbury's preachers, and, I think, a member of the famous "Christmas Conference." He not only preached here, but lived near here. His son, Zebulon Asbury Kankey, died only two or three years ago, aged over ninety. I knew him well and have frequently visited him. He told many incidents of Asbury, who often stopped at his father's house. He showed me the Testament given him by the Bishop and spoke of his having frequently sat on Asbury's knee. Kankey lived at Neabsco Mills on the "Telegraph Road" from Alexandria to Fredericksburg, the highway over which the Southern statesmen traveled in going to and returning from Washington. He had seen most of the great men of that day on the stage-coaches that passed his father's door. He recalled with special interest the passage of Lafayette. The "Great Southern Mail" drove daily by his father's house in a big cart drawn by one horse. It would take a gigantic horse to haul the daily mail that passes through this county on the Atlantic Coast Line, in sight of the old Kankey homestead at Neabsco. Add to this the mail that thunders past Manassas on the Southern Railway, and it would be a problem worthy of some of your Boston boys to figure up how many thousand horse-power would do the work in this year of our Lord 1896.

This Mr. Zebulon Asbury Kankey was in many ways a very interesting character. I frequently met him on court days and at other places. He always had some original remarks to make. He spoke of himself as "a Methodist by inheritance," and he evidently took pride in his relations to Asbury and his early preachers, but he was not a member of that church. On the contrary, he was one of the strongest Calvinists I

have ever met. He said that Arminianism would do for the young, but he had observed that as a man grew old he grew into Calvinism. He affiliated late in life with the Episcopal Church. He was one of a class of men greatly looked up to in the state of society that existed in Virginia before the war. In other words, he was one of the aristocracy, whose word had the virtue of law with his neighbors. I saw in one of the magazines since his death a picture entitled, "The Typical Southerner," which must have resembled Kankey as he looked when in the prime of life. He was an upright man and always treated his Northern neighbors honorably, but evidently the fate of the "lost cause" was to him a personal loss, and one over which he grieved. This may have assisted in making him the strong Calvinist that he was. He became quite poor after the war, but always carried himself with remarkable dignity and composure amid some severe trials. I have sketched his character as it impressed me because he stands in my mind as a type of one of the best classes of the Southern people, and as such will no doubt interest your readers.

Third, I think the most remarkable coincidence, within my reading of history, has recently been brought freshly to my mind. On the 18th of July, 1861, at 10 A. M., Gen. Beauregard, the first commander of the Army of Northern Virginia, took up his headquarters at the McLean house on the south bank of Bull Run, and an hour or so later Gen. McDowell, the first commander of the Army of the Potomac, attacked him with infantry and artillery. In fact, it is said that McDowell's batteries put a hole through the house while Beauregard and his staff were inside. This battle of Blackburn's Ford was but the precursor of the first Bull Run—the first pitched battle of the war. When Beauregard evacuated Manassas, Major McLean removed his family to Fauquier County, and as the tide of war again surged round them, he took them to Lunenburg. There he appeared in 1863 and told his family he was going to take them where the sound of battle "would never reach them more." He rented a brick house at Appomattox Court House, toward which all the military movements converged and finally culminated. So that on April 9, 1865, the two last commanders of those same armies—Ulysses S. Grant and Robert E. Lee—met at the McLean house at Appomattox to arrange for the final surrender.

Major McLean removed to his old home at Manassas after the war. I have frequently heard him say that the war began on him and ended on him. His children were for some time the members of my Sabbath-school in the Methodist Church at this place. He was a strong Southern man, but voted for Grant in 1872. He and his wife are now both dead, and his heirs chose me to administer on the estate. Their large estate, known as "Yorkshire," has been divided into small farms, and by public sale on Dec. 2, 1895, "the first battle-field of the war" was sold. I name this as evidence of the tendency from large plantations to small farms, which is not only desirable for Virginia, but inevitable.

There are some other interesting historical matters that I may refer to at another time.

Manassas, Va.

IS IT INSCRUTABLE?

Rev. R. H. Howard, D. D.

IN a certain most estimable religious paper occurs the following editorial utterance relating to the sudden decease of a very promising and useful young Methodist preacher: "Instinctively we turn in our sorrow and ask why? Mystery unsolvable! 'What I do thou knowest not now, but thou shalt know hereafter.' Some day it will be made plain to us."

Such expressions are often on our lips and escape our pens in reference to calamities of the nature above referred to. But, in the light of modern science, can we deliberately affirm that there is strictly any mystery connected with events of this sort? Is not this the language of sentiment, and not of clear, well-considered thought? Is there not at least a suggestion of cant in expressions of this kind? Instead, therefore, of relegating every-day events of this order to the category of inscrutable providences, would it not be better, more scientific and not less religious, to assume and to declare that health, strength and longevity depend upon certain immutable laws; that these laws have from the beginning been impressed by our Maker upon our own physical being; that there

is no arbitrary interference with them whatever on the part of any higher powers—much less is there any chance about them; that primarily our parents and secondarily ourselves are solely responsible, other things equal, for the natural and legitimate outcome of these laws' operation; that, accordingly, what is popularly known as the "providence of God" is really no more responsible for certain physical miscarriages and disasters that might be mentioned—because, for example, the virulence of disease so often rises above the power of all our therapeutics, and death, in consequence, "lies like an untimely frost" on so many a bright bud of human hope and promise—than it is for the more commonplace incidents of horse-stealing or of picking pockets? Is it not about time we were getting down to the hard-pan of science and sense in regard to these matters? Why not call a spade a spade when discussing these matters of life and death from the religious, as well as when considering them from the philosophical, point of view? Why be strictly and sternly rationalistic while treating of these things from the physiological and prudential standpoint on the platform of the lecture-room, and then grow suddenly sentimental and become strangely mystic, not to say agnostic, as soon as the conditions of the problem are reversed or somewhat changed, and precisely the same phenomena, the same facts or events, are contemplated in the light of personal afflictions and become the theme of pulpit or funeral discourse?

Since penning the foregoing, the writer has been summoned to attend the funeral of a child, an interesting boy suddenly snatched from the loving arms of his young and, heart-broken parents. Standing by that open grave the poor mother, in most bitter and agonizing accents, wailed out: "O God, Thou hast struck me an awful blow—an awful blow!" In the light of popular theology, of a most current pulpit teaching touching this matter of providences, it is not surprising that this woman should have exclaimed relative to her distressing bereavement in the terms she did. Standing there, a small group of us, on that sunny, golden afternoon in that old country churchyard, under those kindly, overarching branches of ancestral trees, by that open grave containing all that was mortal of what was so dear to her, I felt that I would fain have assured that mother that her Heavenly Father was the very last person in this universe to have purposely dealt her that cruel, staggering, blow; that no one more than He deplores these dreadful, heart-crushing sorrows so often incident, and often inevitably incident, to human life; but that, while He may not wisely or consistently interfere to prevent them, provided we place our hearty trust in Him, He will never fail to make them all work together for our present and eternal good.

Oakdale, Mass.

THE ART OF OVERLOOKING.

THE discriminating art of forgetting is invaluable, but the art of overlooking may take precedence, even over this distinct aid to happiness. It is well to put aside the annoyances of by-past time, dropping the remembrance of disagreeables, but it is better still to pass them by in the beginning without taking them up. Prevent the impression, and there will be no occasion to erase it. A mollifying ointment is good for a hurt, but better no hurt in need of healing.

Do not dwell upon unpleasantness long enough for it to take a place in the convolutions of the brain. Do not scrutinize what is unseemly, obnoxious or disquieting, if nothing is to be gained by it save a disturbing memory. Don't stop and stoop to examine displeasing things along the life-path. Keep the eyes at higher levels, and overlook the thorn-hedges at the sides, taking care to keep the middle of the track, so as not to brush against them.

Even the excellent people that one meets constantly are sometimes rather trying. Some of them are positive and persistent in opinions which we, in our wisdom, know to be wrong, of course, though strangely enough our convictions fail to be convincing to them. Our way is crossed when there seems to be no need for it; small domestic calamities are legion; carelessness is actually culpable, and a moment's thoughtlessness may cost great inconvenience; yet, after all, these things, either in themselves or in their consequences, are not vital. If no principle is involved, let them pass. Do not mark the day with futile struggle to mend them, nor the morrow with their memory. If they cannot be righted, or even resisted, never mind them. This one bit of advice is so hard to follow, that it will be good discipline for a sensitive soul to practice the precept. Even disappointments and hindering interruptions the resolute sunshine-seer will not lay to heart, but will look over and beyond them to the next bright thing to be seen.

Sometimes the mere recognition of a thing seems to give it force and form, therefore do not notice the apparent slight, the covert criticism, or the tokens of impatience. Overlook, also, the little inadvertence, the unintentional mistake, and the small disaster that cannot be retrieved. To take note of such things brings confusion

to others and discomfort to one's self. The spirit that is too acutely observant is unquiet and overburdened. The constant accuser, who calls one to account for every slip, and demands endless explanations, is a very uncomfortable sort of a friend. Overlook the unmeant offence, and, with no chance to fester in the memory, it will leave no scar behind.

It is amazing how the vexing things of the moment, that seem to grow large while we look, sink into insignificance by and by. Why give them an opportunity to disturb the present? Gage them, sensibly, by the measure certain to be applied in the moment of calmer afterthought, and forbear the excited protest, forego the resentful expression. One cannot always be sensible, say you? Well, one can at least emulate the example of the old lady who was "determined to endeavor to try."

A discriminating observer of the "method" of a mother who trained a large and very energetic family, a diverse and tumultuous set indeed, said that one secret of the marvelous success was the "judicious amount of letting alone." The mother never brought on a controversy or clash of wills when, by prudent overlooking and good management, matters would presently right themselves.

Some people, it is true, have a happy faculty of overlooking, but all may attain a certain facility, through love which "bears all things, believeth all things, hopeth all things, and never faileth." An "art" we know, thanks to our bulky "Websters," is knowledge applied to practical purposes. It is aptitude, skill, dexterity, acquired by experience. What hourly opportunities common life affords for such acquirement! The art of overlooking may not belong to arts liberal, polite or fine, but it is a kindly and useful one for every day. Cultivate it in life's intimate associations, and thus forestall, in a measure, the need of the art of forgetting. — JULIA H. JOHNSTON, in *Interior*.

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The General Conference.

(Continued from Page 5.)

Reed presented a memorial upon the late Rev. J. O. Peck, D. D., the Missionary Secretary. The Conference met in the afternoon to hear the report of the second ballot for Bishops, which is given above, and to proceed to a third ballot.

Saturday, May 16.

Bishop Joyce presided. Dr. Charles L. Stafford led the devotions, reading the 24th Psalm, and the hymn, "How happy are they who their Saviour obey," was sung.

The third ballot cast for Bishops the day before was announced. The leading candidates received the following votes: McCabe, 252; Cranston, 191; Bowen, 166; Buttz, 153; Hamilton, 138.

The Conference then proceeded to cast the fourth ballot, which resulted as follows: McCabe, 243; Buttz, 233; Cranston, 214; Hamilton, 141; Bowen, 109.

The fifth ballot: Buttz, 266; Cranston, 245; McCabe, 236; Hamilton, 137; Bowen, 75.

The sixth ballot: Buttz, 291; Cranston, 257; McCabe, 228; Hamilton, 122; Bowen, 56.

The seventh ballot: Buttz, 283; Cranston, 268; McCabe, 240; Hamilton, 110; Bowen, 48.

The eighth ballot: Buttz, 280; McCabe, 270; Cranston, 263; Hamilton, 100; Bowen, 37.

The Memorial service was resumed at this session, and Rev. Dr. A. J. Nast, editor of the *Christianity*, read a memoir of the late Rev. Dr. Henry Liebhart, who was editor of *Haus und Herd* and of the Sunday-school literature for our German church.

Rev. John Coyle read the memoir of the late Rev. Dr. B. F. Crary, who was editor of the *California Christian Advocate*; and Rev. Dr. Homer Eaton read one upon the late Dr. Sanford Hunt, for so many years senior publishing agent of the New York Book Concern.

Bishop Joyce asked Bishop Foster to preside at this memorial service, and when he came forward to take the chair the Conference greeted him with general and hearty applause.

Some minor changes in the Discipline were made at this and the previous session, but these will be gathered and grouped in a column by themselves when the work is completed.

(Telegraphic Dispatch to ZION'S HERALD.)

Cleveland, Ohio, May 18, 1896.

The balloting for Bishops continued today. The result of the ninth ballot was: McCabe, 238; Cranston, 236; Buttz, 218; Hamilton, 159; Neely, 57; Bowen, 17. Tenth ballot: Cranston, 259; McCabe, 233; Buttz, 193; Hamilton, 180; Neely, 81; Bowen, 12. Eleventh ballot: Cranston, 254; McCabe, 214; Hamilton, 191; Buttz, 174; Neely, 131; Bowen, 7. Twelfth ballot: Cranston, 230; McCabe, 192; Hamilton, 191; Neely, 163; Buttz, 138; Bowen, 30. Thirteenth ballot: Cranston, 245; McCabe, 190; Hamilton, 186; Neely, 173; Buttz, 125; Bowen, 24. There is a growing conviction that the Conference, wearied with the unsuccessful effort, will resolve to elect no Bishops at this session.

It is evident not only that the general public, but many of our church, are gravely misled concerning important action taken by the Conference. Our people will do well to suspend judgment until accurate reports of the work of this body are received. CHARLES PARKHURST.

OUR CLEVELAND WIRE.

(Continued from Page 9.)

the Conference gets into an apparently inextricable tangle, in brief, lucid and most cogent speech he defines the one right way. He is appreciated and admired by all. But for his strongly-expressed preference to serve the church in his present official position, he would have been elected by a nearly if not quite unanimous vote to the episcopacy.

— Dr. L. W. Munhall, the evangelist, who has labored successfully with many of our churches in New England, is visiting the Conference.

— Rev. B. W. Hutchinson, president of our Conference Seminary at Buckhannon, West Virginia, is present for several days.

— Rev. Frank P. Parkin, of the First Church, Germantown, Philadelphia, is an interested observer of the proceedings. Three years ago he was transferred from the N. E. Southern Conference. His church is about to dedicate a fine new edifice, which cost nearly \$100,000. Mr. Parkin was born in Cleveland.

— At the session of Saturday, May 16, Rev. Dr. Daniel Dorehester and that munificent layman, William Deering, of Evanston, were invited to take seats on the platform.

— The memoir read by Rev. Dr. Homer Eaton of his late lamented colleague, Dr. Sanford Hunt, was a most tender and fitting tribute. It was a model because discriminating, frank and brief in expression.

— Bishop Foster said to us after the Conference had taken its action concerning himself: "It is all right, all right. Do not be disturbed in the slightest degree about it. There has never been a time in all the years since I entered the ministry that I would have turned my hand over in bed to choose my work in the church of God." We exalt this utterance as the ideal standard for the Methodist itinerant.

— Rev. Dr. Hugh Johnston, of the Metropolitan Church, Washington, our regular corre-

spondent for the capital city, looked in on the Conference last week.

— The love-feast at the Armory from 9 until 10 o'clock on Sunday morning was a memorable service. Men and women of many races and climes blended their testimonies to the efficacy of a saving faith in Jesus Christ. The venerable Dr. Rust spoke as if the light of heaven was in his soul, and it did shine in his face; a stranger arose and sang modestly but with much effect the familiar stanza which closes with the line, "He saves a poor sinner like me;" Revs. A. J. Hough and J. O. Sherburn of Vermont, C. D. Hills of New Hampshire, and G. D. Lindsay of Maine, witnessed to a present salvation; a deaconess from Africa told how among many gods her one God had been sufficient for her; a native of Italy described his conversion, and how at the preaching of his first sermon his brother was converted; the stalwart brother from Liberia spoke of a Christ mighty to save in his land; then victorious notes were heard from India, Japan and China. The last testimony was given by the venerated Rev. Joseph Ayres, of Ohio, who said that seventy-three years ago he was converted in Vermont, that he commenced to preach when sixteen years of age, and was appointed to a circuit when only seventeen years old.

— Dr. Watkinson, the fraternal delegate from the British Wesleyan Conference, preached at the Armory on Sunday afternoon to a very large audience from Isaiah 30: 26: "The light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days." His theme was Christianity's enrichment of life. It was a characteristic sermon, profound in thought, classic in expression, and abounding with the irrepressible humor of the man.

— The *Methodist Times* of Cleveland is making an admirable record for itself during the session of the Conference. Every issue contains attractive and valuable illustrations. Electrotypes of the Conference in session, of representative men in the body, of the Methodist churches and ministers of Cleveland, are brought out with excellent effect. Editor Stay is to be congratulated upon the success which he is achieving.

— The *Methodist Times* and the *Cleveland Leader* both bring out excellent portraits of Mr. Charles R. Magee, of the New England Book Depository.

— Methodism is not only favored with many renowned public men, but has learned well how to exploit them for great occasions. With ex-Gov. McKinley living at Canton, Ohio, so near the seat of the Conference, it was inevitable that he should appear before this representative assemblage of the denomination. He came on Saturday, the 16th. Writing busily at our table, we were not apprised of his coming until the Conference broke out into uncontrollable applause as he ascended the platform. He received an ovation so spontaneous and decisive as to make the heart of the most modest man glad. Finally a recess of fifteen minutes was voted, and an impromptu reception took place. He is a magnificent specimen of manhood and ability, as shown in his clear-cut face and admirably-shaped head, looking much like the portrait of Webster which hangs on our study wall. He is said to resemble Bishop Merrill, and does to some degree, but not so much as we had supposed when we saw him and the Bishop standing together upon the platform.

He delivered his lecture upon Washington in the Armory in the evening to an immense audience. The people made no effort to restrain their admiration for him. As soon as the throng saw him approaching, somebody drew a handkerchief and waved it. Some one else followed, then another and another until the Armory was transformed into a sea of snowy whiteness. When he arose to speak the audience began to cheer and continued for fully two minutes. For an instant there would be a lull, but when the speaker uttered a word his voice was drowned in the renewed applause. Finally he was permitted to begin his able address upon Washington. The following seemed to us one of his finest paragraphs:—

"The past is secure; the future is now our field and opportunity. A mighty nation has been erected on that Constitution which was built by Washington's influence. We have grown from a nation of 3,000,000 to one of 70,000,000, passed from slavery to freedom, and to a mighty, indivisible, indestructible union of States. Liberty, labor, and love have accomplished all this. Labor has been dignified, and has proved that the best citizen is the most useful citizen. Good fellowship demands that equality be forever preserved and recognized in all parts of the world; that the citizen is the best who does his best; that he shall be what he claims for himself. The best citizen is he who has the best heart, the best character, the most charity and sympathy, and who will give to the citizens the protection he asks for himself."

Gammon Theological Seminary.

Gammon Theological Seminary, Atlanta, Ga., has just closed its most successful year. Its total attendance of young colored ministers was 93—an increase over last year of nine. They were from fifteen States and the West Indies, and from twenty-one higher educational institutions. The graduating class numbered sixteen, and was the largest in its history; eight of them were also college graduates. The exercises of Commencement week were full of interest. President Thirkield's baccalaureate sermon on "The Preacher as a Prophet" was strong and eloquent. The original essays, orations and hymns presented from the students of

the Seminary and various schools of the Freedmen's Aid and Southern Education Society, at the anniversary of the Stewart Missionary Foundation for Africa, showed that the younger generation of the leaders of the colored people are becoming interested in thought and heart in the redemption of their fatherland. Rev. E. M. Jones, of the class of '88, and presiding elder in Central Alabama Conference, delivered the annual address on "The Preacher that the Church Needs." Dr. W. W. Wadsworth, of the Church South, gave an inspiring annual missionary lecture on "The Missionary Movement by an Eye-witness." The exercises of Commencement day were full of strong utterances by the graduating class. One of the ablest members of the class, Rev. J. D. Whitaker, of South Carolina Conference, has announced his conviction of a divine call to the missionary work in Africa.

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The Conferences.

N. E. Southern Conference.

New Bedford District.

North Dighton.—The work here was found in excellent condition by the new pastor, Rev. G. A. Sisson. Large congregations wait on his ministry. He has an opportunity among the young people of the Epworth League which he has seized and has begun to develop. A wise pastor attends every social, literary, spiritual or business meeting of his League.

Middleboro.—Ex-Presiding Elder Tirrell of New Bedford held the quarterly conference, May 7, in the absence of Rev. T. J. Everett, who is at Cleveland attending General Conference. It was voted to dispose of the so-called "Old Methodist" church at Fall Brook, with a proviso prohibiting the sale of intoxicants.

North Truro.—The reception given to Rev. A. H. Scudder and his bride was a very pleasant one. Mayflowers and evergreens, prettily arranged bouquets, parlor lamps, rugs and easy-chairs, transformed the vestry. Mr. I. M. Small presided. Mr. Wallace Cutler, Rev. W. D. Wilkinson and Mr. Small made bright speeches. Mr. Scudder expressed his gratification at the kindness and cordiality with which he had been received as a new pastor. Refreshments were served. Mr. and Mrs. Scudder received many presents.

Hatfield.—Rev. G. A. Grant, of Middleboro, spoke here, May 12, on "The Difficulties in Christian Work." The *News* speaks very highly of Mr. Grant as a speaker.

Orleans.—A "hymn social" was given by the Epworth League, which netted \$8.

Truro.—Rev. W. D. Wilkinson delivers the Memorial Day address in the Congregational Church.

Provincetown, Centenary Church.—Rev. Dr. Harris, the new pastor, has made a remarkable impression already upon this congregation. Some of the leaders claim they have never had his equal in the pulpit.

Taunton, Central Church.—The King's Daughters celebrated their first anniversary with a banquet at the residence of Mrs. George Hatch. Mrs. A. A. Southwick, the president, read a very interesting résumé of the year's successful work. About thirty guests besides the "Central Class Circle" of ten were present.

Myricks.—The sub-district Epworth League convention was held here, May 15. The convention topic was, "Past Success and Future Needs." This general topic was divided into six sub-heads comprising every feature of League work.

Taunton District Sunday-school Association held its annual meeting at Attleboro, in the Centenary M. E. Church, afternoon and evening, May 13. The hospitality of the pastor, Rev. G. W. Hunt, and his people was very hearty. Superintendent Charles S. Smith was a principal factor in the great success of the convention. He was elected on the executive committee, as was also Rev. E. F. Standley, of Mansfield. Rev. C. A. Stenhouse was elected president for the fourth year. Mr. C. F. Luther, of Grace Church, Taunton, was made treasurer. The addresses of the State secretaries, Messrs. Dummer and Conant, and Miss B. F. Vella, were more highly prized than ever.

Westport Point.—A meeting was recently called in this church to consider ways and means by which sufficient money could be raised to rebuild the wall on the north side of the church burying-ground. This long-needed improvement demanded action, and Rev. W. D.

Woodward, the pastor, was appointed to solicit subscriptions. About one-third the necessary amount was subscribed at once. Sunday evening, May 17, the Epworth League held a meeting in the interest of the Armenians. Rev. Chas. Cuthbert Hall, of Brooklyn, N. Y., president of an Armenian Association, addressed the meeting.

Wareham.—Rev. C. T. Hatch has been very cordially received by the people here and at East Wareham. A reception was given the pastor and his family in the vestry of this church, April 27. To the address of welcome Mr. Hatch fittingly responded. Recitations, singing, and a social time made it a very pleasant occasion. During the evening the tables had been loaded with packages which proved to be supplies for the parsonage. The congregations are increasing in both charges. The official board has voted to paint the parsonage, and a committee has been raised to consider the cost of repairs on the church exterior. This charge covers a large territory extending from a point one and a half miles above Parker's Mills to the bridge at Buzard's Bay. Mr. Hatch has already made 150 calls. The Epworth League is doing fine work.

Edgartown.—This church recently tendered a public reception to Rev. and Mrs. Joseph Hollingshead at the vestry, which by the addition of home furnishings and floral decorations had been transformed into a large and handsome drawing-room. A large number of people availed themselves of the opportunity of greeting the new pastor. Instrumental music with solos and trios was rendered, and later bountiful refreshments of cake and ice cream were served. Mr. Hollingshead has been granted a vacation of three weeks, and he and his wife have left for Pennsylvania and Ohio, and will attend the General Conference in Cleveland.

Yarmouth Camp-ground.—On May 9, while the keeper, Mr. Wm. Cole, was at work with a man engaged in clearing the grounds by raking up the leaves and burning them, a very disastrous conflagration occurred. A spot in the rear of I. B. Eldridge's cottage about seventy-five feet from any building and surrounded by greenward had been selected for the bonfire. There was very little wind and no sparks were perceived to be blowing in any direction. Suddenly at 10:30 the Eldridge cottage was found to be afire. The two men exerted themselves to the utmost, and Mrs. Cole, the keeper's mother, pumped water as fast as the men could use it. The telephone was out of order and help could not be summoned. The Eldridge cottage and five others were quickly destroyed—those of Elisha Taylor, Mrs. M. B. Shortle, J. S. Jacobs, Rev. S. M. Beale, and estate of Eldridge Crowell. About 12 o'clock the railroad company sent one hundred section hands to the rescue. Mr. Cole cannot see how the fire occurred; he thinks it could not have communicated from his bonfire. It is reported there was no insurance on the burned buildings. KARL.

Providence District.

Hebronville.—This charge gave a very practical proof of the sincerity of the welcome tendered their pastor, Rev. F. D. Sargent, on May 7. The members and friends visited the parsonage heavily laden with the good things of this life, completely surprising the pastor and his family. After a pleasant social hour spent in a service of song and expressions of good-will, they retired, leaving very substantial evidences of the cordiality of their welcome. Such thoughtfulness adds much to the sunshine of a minister's life.

Riverside.—The members of this church and Sunday-school visited their pastor, Rev. Arthur J. Myers, at his residence on the occasion of his birthday, Monday, May 11. The gifts were numerous, handsome and useful. A pleasant evening was spent, and which were the happier, the recipients or the givers, it would be difficult to tell. The action of the East Providence Town Council in refusing to grant licenses to many of the usual places of this popular shore resort, is a matter for great rejoicing.

Mount Pleasant.—Rev. C. A. Lockwood, a student in Brown University, has been appointed to supply this charge. The people say that he is evidently the right man for the place. The Conference year opens well, and souls have been seeking Christ every Sunday evening since Conference.

Rockland.—Rev. W. S. Fitch has charge of both churches in this town. The uniting of the Hatherly and Central churches under one pastor will no doubt prove satisfactory to both. The year opens with excellent prospects. A fair recently held at the Hatherly church netted over \$50. The spiritual interest of the charge is good. Mr. Fitch is a first-class musician, and this, added to his other popular talents, has already gained for him the good-will of the people of the town.

Deaconess Home, Fall River.—The amount raised by the subscriptions on "Deaconess Day," May 10, will enable the board of managers to largely increase the corps of workers. The addresses made by the deaconesses in the various churches of the city were intensely interesting, and the incidents connected with the work were such as to convince all of the Christ-like mission of these elect ladies. No marvel that liberal offerings were made!

Brockton Social Union.—The May meeting and banquet was held in the vestry of the Cen-

ONE OF 200.



Heppelwhite taught his pupils that a reverence for Hogarth's line of beauty was a first principle in art.

The famous Hogarth line is very much in evidence in the framing of this table, and the design is one of the most popular of the new patterns of the year 1896.

Not one person in a dozen can be trusted to choose a table wisely. You need to judge the effect from all distances and at all angles. In proportion as the table is simple in form, choice becomes more difficult.

The top of this pattern measures 26 inches. This is a very convenient size for all average needs, and at price marked (only \$15.00) is good value. Our special exhibition of new Tables will continue for six days longer.

PAINE FURNITURE CO.
48 CANAL ST., - - BOSTON.

trial Church, Monday evening, May 11. A social hour was spent in the auditorium, during which time there were general introductions and an exchange of greetings. Supper was served at 7 o'clock, after which the newly-appointed pastors of Brockton and vicinity were introduced by President W. J. Toheed. Rev. O. W. Scott, A. M., the newly-appointed pastor of the South St. Church, was the speaker of the evening. His theme was, "The Epworth League: Its Place in the Church and its Promise for the Future." The theme was presented with clearness and eloquence. In opening he declared his faith in the organization as the heaven-born and heaven-sent agency of good to the church. The audience was evidently in full sympathy with the speaker. Probably in no part of the district is Epworthian enthusiasm so manifested as in Brockton and vicinity, and the eloquent Conference president will feel very much at home in his new field of labor.

NEMO.

BROCKTON AND VICINITY.

Preachers' Meeting.—The meeting, which was held at Central Church, Brockton, May 4, was well attended. A very thoughtful and suggestive paper on "The Final Ground of Appeal in Current Preaching" was read by Rev. J. F. Porter, of Bridgewater.

Stoughton and North Stoughton.—The pastor, Rev. H. W. Brown, is a genuine "circumlocutionist." His charge includes three regular preaching places, for Tower Hill is included in North Stoughton. The year is opening with good promise. With the pastor's family well housed in a new parsonage and the financial obligations for the year entirely provided for, the Stoughton church gives good evidence of material as well as spiritual prosperity.

North Easton.—The reappointment of Rev. R. S. Moore to be charge of this church gives mutual satisfaction to pastor and people. Early in the new year comes the report of "the best Sabbath in the history of the present pastoral administration."

Bridgewater.—The year begins with hopeful indications. A healthful sign is the fact that the young men of the society are taking a firmer hold of the matter of financial support. This is the second year of the pastorate of Rev. J. F. Porter.

East Bridgewater.—For the first time in her history this church has passed the three-year pastoral limit. Rev. M. B. Wilson begins the fourth year with encouraging omens. Two especially interesting conversions have recently occurred. One of the converts was baptized and received on probation, May 3. The pastor has just begun a series of sermons on "Pilgrim's Progress."

Brockton, Pearl St.—The mother church of this city is renewing her youth under the efficient leadership of Rev. J. E. Johnson, who has entered upon the fifth year of his term. A substantial addition to the church edifice, providing a Sunday-school room, is in process of erection. The pastor is giving a series of Sunday evening talks on the "Relation of the Church to the Industrial System."

Brockton, Central Church.—At the last sacramental service 5 members were received in full and 1 on probation. The financial liabilities for the year are entirely covered by pledges. A promising kindergarten has been added to the Sunday-school.

Brockton, Franklin Church.—The public services are proving attractive to Roman Catholics, a considerable number of whom are often present. A convert from Romanism recently sought membership here and was admitted. Two members were received by certificate at the last communion service. The pastor, Rev. E. H. Dupuy, is preaching a series of illustrated sermons on "Pilgrim's Progress," and by this means appears to be reaching many willing listeners.

South Braintree.—The new pastor, Rev. C. H. Walter, finds a hopeful outlook. Among the families moving into the place are some Methodists. Four members have been received by certificate since the year opened. Since a parsonage is very much needed, the people have begun to raise a fund which, it is hoped, will warrant the erection of a suitable home for the pastor in the near future.

East Braintree.—Having been supplied in the past by students, this church congratulates itself that the present pastor, Rev. W. J. Kelly, will give his undivided attention to the charge assigned him, and testifies its appreciation of this fact by increasing the estimate for the pastor's support over that of former years. Here, too, there is need of a parsonage, and a plan to build one this year is being considered. All friends will be glad to know that Mrs. Kelly's health is greatly improved since coming to East Braintree. The pastor and his wife were tendered a public reception at the church on the evening of May 13. By a happy coincidence this date was the fifth anniversary of the holding of the first social religious service after the church had been organized and the house of worship dedicated. Henry Storm, in behalf of the church, and Josephus Sampson, for the Sunday-school, made appropriate welcoming speeches. Rev. Mr. Clark, of the neighboring Baptist Church, Rev. C. H. Walter, of South Braintree, and Rev. W. I. Ward, of East Weymouth, brought friendly greetings. Mr. and Mrs. Kelly responded in graceful terms. An informal social hour followed, during which refreshments were served and acquaintance was cultivated.

East Weymouth.—The cabinet of the George C. King chapter, No. 654, Epworth League, marked the opening of the new year by giving an informal reception to the members of the League and invited friends. The lecture-room of the church was transformed into a homelike parlor for the occasion. Plans are being made to observe the League anniversary with all-day services.

East Weymouth, Porter Church.—Though not a little disappointed by the unexpected removal of the former pastor, this church was both loyal and cordial in accepting and greeting the new appointee, Rev. D. L. Sharp. A pleasant public reception testified that the pastor and his wife are very welcome among the people at Lovell's Corner.

Hull.—A new choir of about fifteen voices increases very substantially the pleasure and profit of the public religious services. A significant feature of the congregation at the preaching service is the attendance of considerable numbers of young children.

Hanover.—The new pastor, Rev. C. H. Williams, finds the church happy and prosperous. Recent tidings brought from this field by an eye-witness assure us that "The Lord's work is going forward, and the spirit of revival is manifest in the conversion, about a week ago, of a man about sixty years of age." The Epworth

League is zealous and relatively large, and is an important factor in the work of the church. A good Junior League is also in active operation here.

Rockland.—Both the Central and Hatherly churches are in charge of Rev. W. S. Fitch. This arrangement is a new thing for Rockland. The new pastor brings to the field such a measure of resource and courage as to raise at once a strong presumption in favor of the wisdom of the plan.

West Abington.—This is one of the important small charges. It is supplied by F. F. Fitch, a son of the pastor at Rockland. Though but a few weeks have elapsed since he entered upon the duties of this pastorate, he has won the esteem of the people.

Nantasket and Scituate.—So reads the name of the charge to which Rev. R. C. Miller is assigned this year. There are encouraging features of the work at the former place. Among others may be mentioned an improvement in the plan of finance and the organization by the pastor of a large class of young men in the Sunday-school. At Scituate the pastor holds public services on Sunday afternoon and Tuesday evening. Beside this he is able to give satisfactory attention to pastoral visitation. The people are encouraged to hope for a good year.

Holbrook.—Rev. F. W. Coleman returns to this charge with full ministerial orders. At the sacramental service of May 3—the first conducted by him—one person was received on probation.

The new presiding elder, Rev. E. C. Bass, D. D., has given early attention to this section of his district. His first official visit was to East Weymouth, where he preached on Sunday, April 19, in both churches with great acceptability. At this writing he has visited nearly all the churches north and east of Brockton, everywhere winning golden opinions. IRVING.

New England Conference.

Boston Preachers' Meeting.—Dr. Geo. M. Steele delivered an address upon the theme: "Sociology and its Province, and Relation to Other Social Sciences." Next Monday, May 26, the order of the day will be brief addresses by Revs. W. T. Perrin, L. B. Bates, and F. N. Upham upon "The Proposed Union Evangelistic Meetings Conducted by the Methodist Pastors of Boston and Vicinity next Fall." Dr. R. Crawford Johnson, the delegate to the General Conference from Ireland, has been invited to address the meeting.

South District.

Boston, First Church.—The anniversary of the Epworth League was observed last Sunday with appropriate services. In the morning a special sermon, "Knights of Tomorrow," was preached by the pastor, Rev. O. L. Goodell. The evening speakers were Dr. O. B. Marden and Prof. C. W. Rishell.

Boston, Tremont St.—A large audience of old and new friends greeted Rev. Dr. M. H. Chapman, a former pastor, as he rose to preach the sermon at the reopening of the church last Sunday. The audience-room and chapel have been thoroughly and beautifully refitted in fresco and carpet and woodwork, and it is now one of the most tasteful and charming church interiors in the city. The day began with an old-fashioned Methodist love-feast, led by Rev. H. C. McBride, and proved to be a season of great refreshing from the Lord's presence. At 10.30 Dr. Chapman preached on the parable of the pounds—a most searching, thoughtful and impressive discourse. It was his first attempt to preach for

(Continued on Page 16.)

An Eloquent Sermon of Vermont.

Suggestive of green fields, gay with clover blossoms, are the covers of the handbook of the Vermont and Lake Champlain summer resorts for 1896, "Summer Homes," just issued by the passenger department of the Central Vermont Railroad. As one scans the pages of bright descriptive text within, embellished with beautiful half-tone engravings, he can almost imagine himself in that glorious summer country drinking in the fragrance of blossoming meadows and the healthful breezes from the green hills. Printed on the finest calendered paper, the book is indeed a gem of the printer's and illustrator's art and is an eloquent sermon in behalf of Vermont as the summer paradise of New England. In addition to the matter descriptive of the State and its many charms of scenery and climate, the book gives a complete list of principal hotels and homes open for summer visitors, prices of board, railroad rates, and a vast amount of other information that every seeker of summer comforts should see. In planning vacation, "Summer Homes" will aid in quickly solving the question where to go. The book is given free upon application to S. W. Cummings, St. Albans, Vt., or T. H. Hanley, Central Vermont Railroad, 280 Washington St., Boston.

Church Register.

HERALD CALENDAR.

North District Epworth League Annual Convention at Woburn,	May 28
Dover Dis. Ep. League Annual Meeting at Amesbury,	June 10
Norwich Dis. Min. Assn., at New London,	June 15, 16
Old Orchard Union Pentecostal Convention, L. B. Bates, Leader,	July 11-16
New England Chautauqua S. S. Assembly at Lakeview, So. Framingham,	July 20-Aug. 1
Northern New England Chautauqua Assembly at Fryburg,	July 29-Aug. 15
Maine State Ep. League Convention, at Rockland,	July 29-31
Weirs Camp-Meeting,	Aug. 17-22

POST-OFFICE ADDRESS.

Rev. Daniel Richards, 18 Loring St., Somerville, Mass.

PULPIT SUPPLY.—A young man, an elder of the East Maine Conference, will be available for pulpit supply during the summer months. Address Rev. George Reader, 38 Bromfield St., Boston, Mass.

Money Letters from May 4 to 18.

Mrs. H. H. Adams, J. Q. Angell, Horace Allen, H. A. Albee, Mrs. A. M. Adair, J. F. Allen, A. H. Atwater, B. M. Adams, D. W. Adams, Mrs. M. H. Austin, Mrs. B. Adams, A. A. Brown, D. F. Brown, W. B. Bennett, Mrs. Alice Berry, G. W. Russell, J. Bowditch, F. E. Buck, A. W. Browne, B. B. Byrne, H. G. Brown, C. H. Buck, C. Banning, M. H. Brickett, J. E. Burgess, Geo. H. Clapp, S. Curtis, O. S. Cummings, E. F. Corlies, Mrs. G. M. Oliver, J. B. Clifford, W. G. Cheney, B. W. Coleman, D. H. Chase, G. W. Clark, S. B. Carrier, Mrs. H. A. Cutting, H. B. Cady, J. Clement, W. L. Douglass Co., S. B. Doane, J. M. Darrell, W. B. Davenport, G. A. Smery, F. H. Ellis, S. E. Smery, J. H. Eastman, Miss C. Fellows, J. L. Fuller, W. F. Gelsler, Thos. H. Holmes, M. O. Hubbard, J. H. Holman, Mrs. M. Hobbs, Mrs. W. Heath, H. H. Horton, J. T. Hooper, A. C. Hardy, J. H. Humphrey, J. M. Harris, Thos. Haworth, H. D. Holmes, E. F. Higgins, A. F. Herrick, A. H. Humes, Mrs. A. M. Hill, A. H. Imperial, N. G. Johnson, L. H. Jordan, E. H. Lugg, Anna Linscott, M. L. Lee, G. W. Lock, Miss M. Lovejoy, A. S. Ladd, F. M. Miller, Mrs. H. R. Merriwell, John Madely, H. M. Moore, Alice A. Morse, J. B. Mead, W. H. Moore, Mrs. M. A. Martin, A. McAllister, Wm. Maywood, J. Miller, Mrs. H. Merrill, L. H. Massey, John C. Morgan, Mrs. H. H. Newell, Mrs. W. D. Norton, F. Nichols, Mrs. H. Newcomb, H. L. Mantou, J. E. Porter, G. W. Farmer, W. B. Palmer, M. W. Prince, N. F. Philbrook, R. Pilling, Samuel Phelps, H. H. Paine, H. Pitcock, Mrs. Elias Roby, Mrs. P. P. Ray, Mrs. C. B. Robinson, W. N. Rice, G. R. Remington, J. Richardson, O. H. Readio, F. L. Rounds, O. D. Robinson, O. N. Stockwell, G. H. Spencer, C. S. Sherman, Mrs. J. Seaver, Mrs. L. A. Sheffield, F. H. Smith, G. M. Smiley, Jas. Sutherland, R. Sanderson, W. H. Seairl, C. F. Smith, Mrs. A. Smith, Samuel Stiles, O. L. Shepard, W. C. Townsend, S. L. Tillinghast, Mrs. E. A. Thomas, J. S. Tupper, Spencer Taylor, A. H. Wyatt, G. H. Wilbur, G. S. Warner, H. Walston, W. Wiggin.

POSTPONEMENT.—The annual meeting of the Corporation of the Deaconess Home is Tuesday, May 18. Owing to the General Conference, the meeting will be adjourned to June 8. G. M. WHIDDEN, Clerk.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. WINDLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, always all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

NEW ENGLAND SOUTHERN CONFERENCE.—Will the brethren of the Conference please take note of the following mistake in the Minutes of this year: Plymouth M. E. Church should have been credited with \$383 for missions instead of \$38. There should be credit given also for \$17 for W. H. M. B., and for other collections \$225. This will also change materially the total amount given. J. H. NEWLAND, Pastor.

NOTICE.—A very important meeting of ministers of Boston and vicinity is called to consider the proposed evangelistic services in the fall, for Monday, May 26, at 3 p. m., in the Historical Room, 36 Bromfield St. L. B. BATES, Chairman. F. N. UPHAM, Sec.

W. F. M. B.—St. Albans District Association of the W. F. M. B. will hold a convention on Tuesday, May 26, at Swanton. Miss Hartford and Mrs. L. F. Harrison are expected to address the meeting, and Mrs. C. S. Nutter, Branch secretary of Young Women's work, will also be present. Reduced rates on Central Vermont road. A cordial invitation. MARY A. FORRESTER, Sec.

QUARTERLY MEETINGS.

CONCORD DISTRICT—FIRST QUARTER.

APRIL.	
Pennacook, 16 eve;	Franklin Falls, 22 eve;
Bow, 19 a m;	Tilton, 24 eve;
Bow Mills, 19 p m;	Switzwater & Benton, 25, 26;
Bristol, 22 eve;	Rumney, 27 eve;
	Weirs, 28 eve.
MAY.	
North Monroe, 3 p m, 3 a m;	Woodsville, 16 eve, 17 a m;
Monroe, 2 eve, 3 p m;	North Haverhill, 17 eve;
East Haverhill, 4 eve;	Laconia, Trinity, 18 eve;
Warren, 5 eve;	Laconia, First Ch., 19 eve;
Suncook, 6 eve;	Gilford, 20 eve;
Pennacook, 13;	East Tilton, 21 eve;
Plymouth, 13 eve;	Jefferson, 23 eve, 24;
Haverhill, 14 eve;	Lancaster, 25 eve;
Piermont, 15 eve;	Whitefield, 26 eve;
	Milan, 28 eve, 31.
JUNE.	
Stark, 1 eve;	Lisbon, 16 eve;
Concord, B. M., 3 eve;	Lyman, 18 eve;
Concord, First Ch., 5 eve;	Landaff, 17 eve;
W. Th'n's & H. W. Th's, 7;	Littletown, 20 eve, 21 a m;
Groveton, 10 eve;	Bethlehem, 21 eve, 22 eve;
Stratford, 11 eve;	Centre Sandwich, 27 eve, 28;
Colebrook, 13 eve;	Moultonboro, 28 eve;
E. Colebrook, 13 eve, 14 a m;	South Tamworth, 28 eve;
East Columbia, 11 p m;	Chichester, July 8.
"He that winneth souls is wise."—Prov. 11:30.	
G. M. CURT, P. E.	

PROVIDENCE DISTRICT.

JUNE.	
1, Providence, St. Paul's;	15, Brockton, Central;
3, Providence, Edgewood;	16, Cohasset;
5, Rockland, Hatherly;	17, Dist. Stewards' Mtg., at
6, Hanover;	11 a. m., Chestnut St.
8, Central Falls;	Ch., Providence;
9, Providence, Swedish;	17, eve, Providence, Wanskunk;
7, a. m., Providence, St. Paul's;	18, Attleboro;
7, eve, Providence, Christ's St.;	18, Hope;
8, Warren;	20, Washington;
9, Providence, Tabernacle;	21, a. m., Centerville;
10, Portsmouth;	21, eve, Phenix;
11, Bristol;	22, Providence, Chestnut St.;
12, Providence, Trinity;	23, Brockton, Emanuel;
13, Brockton, South;	24, Brockton, Franklin;
14, a. m., Brockton, Central;	25, Brockton, Pearl St.;
14, eve, Brockton, Pearl St.;	27, 28, Hope Valley.
E. C. BASS, P. E.	

A Famous Show.

The "Carnival of Tables" is the name which the public has given to the great exhibition of tables which has been in progress for some days at the Paine warehouses, on Canal St. Any one of our readers who has a single table wish which is unanswered should make a point of seeing this wonderful display. There are tables for every apartment in the house, and for every need of their every occupant.

Marriages.

YETTO—SCHUMANN.—In Eagle Mills, N. Y., May 13, by Rev. R. H. Washburne, Oliver Joseph Yetto, of Troy, N. Y., and Cornelia Christine Schumann, of North Greenbush, N. Y.

MAONITKEY—SPENCERLEY.—In Boston, May 13, by Rev. C. H. Mansford, Gustave F. Maonitkey and Carrie E. Spencerley, both of Boston.

MUNRO—GOULD.—In South West Harbor, Me., May 9, by Rev. W. R. Fowlesland, Hugh Munro, of Mt. Desert, Me., and Isabella Gould, of Annisquam, Mass.

HEBRICK—HARMAN.—In South West Harbor, May 11, by the same, William H. Hebrick, of Amherst, Me., and Fannie Harman, of Tremont, Maine.

W. F. M. B.—The meeting of the Cambridge District W. F. M. B. will be held, May 26, at 10 a. m. and 5 p. m., at Emmanuel-Eli Church, Waltham. A business session will be held in the morning, followed by a talk by Miss Carr, home secretary, and reports. In the afternoon an address is expected from Miss L. M. Hodgkins, president of New England Branch. Basket lunch. Large attendance desired. Trains leave Union Station for Waltham at 9.35, 9.55, 10.30 a. m.; 12.30 and 1.30 p. m.

EVA M. COLTRON, Dist. Sec. Sec.

W. F. M. B.—The Malden District W. F. M. B. will hold its quarterly meeting at Mt. Bellingham Church, Chelsea, Wednesday, June 3, commencing at 10 o'clock. An interesting program has been arranged. Papers by Mrs. Stackpole and Mrs. Oushing will be presented during the morning session. Mrs. Butler, of India, will be present and address the ladies during the afternoon. Basket lunch. Mrs. C. P. L. WALKER, Dis. Sec.

NORTH DISTRICT EPWORTH LEAGUE.—The annual convention will be held at Woburn, May 28. Sessions at 10 a. m. and 7 p. m. Round Table on Junior League Work by Rev. R. F. Kingsley, and on Administration by Miss E. M. Houghton. Addresses by Mr. G. W. Penniman and Dr. G. F. Naton. In the afternoon Round Tables on Mercy and Help, Spiritual and Literary departments, conducted by Rev. W. L. Haven and Miss Margaret Nichols. Addresses by Rev. C. A. Littlefield and Rev. O. H. Davis. In the evening a love-feast will be conducted by Rev. L. Freeman and addresses given by Mr. O. S. Marden and Rev. G. S. Butters.

All young people are cordially invited to be present. Collation will be served by the local League. G. R. WHITTAKER, Sec.

A Timely Hint.

Thousands already know Adamson's Botanic Cough Balsam as the best and surest remedy for all Throat and Lung diseases. We want other thousands to be convinced. A trial bottle costs ten cents; larger ones, 25 and 50 cents. Sold by all Druggists.

BAY VIEW HOUSE, FERRY BEACH, Saco, Maine.

The Coast of Maine has become noted as the great resort in summer for those seeking pure air and ozone breezes to recuperate their exhausted energies. With its long stretches of hard, sandy beach, its bold bluffs of rocks making into the sea, its inlets and cove nooks, woodlands and green fields, it is justly termed the "Garden of Eden" by all tourists and pleasure seekers.

In one of these pleasant, cozy nooks is located the BAY VIEW HOUSE, which has been a popular resort for the last fifteen years.

Surrounded by a grove of pine trees, by a large and well-kept lawn, with lovely walks and drives, and cultivated and wild flowers in profusion, it is indeed a "Paradise" to those seeking a quiet, restful place for the summer.

It is located within three hundred feet of high water mark, making a unique feature by uniting the velvet green of the lawns with the white sands of the beach.

The cuisine of the BAY VIEW is kept at a high standard of excellence, only the best materials being used, and properly prepared by first-class chefs.

BAY VIEW is only a ten-minute ride from Old Orchard by the Orchard Beach R. R., which connects with every train on the Boston & Maine R. R., from Portland and the Canadas, and from Boston and all western points. Observation cars are run on the Orchard Beach R. R., which skirts the shore of Saco Bay, thereby giving a beautiful view. "To see it is to appreciate it."

The BAY VIEW porter is at Old Orchard on the arrival of every train from Boston and Portland on the Boston & Maine R. R., to meet all parties en route to BAY VIEW, to look after all the baggage, and relieve patrons of all responsibility and trouble.

Check all baggage to Old Orchard Beach.

The BAY VIEW has been under the same management for ten years past, and will continue the same in the future.

Address, until June 15, Saco, Me.; after June 15, Old Orchard, Me.

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Our Book Table.

A Short History of the English People. By J. R. Green, M. A. Illustrated edition. Edited by Mrs. J. R. Green and Miss Kate Morgate. Four volumes. New York: Harper & Brothers. Price, \$5 per volume. Darnell & Upham: Boston.

John Richard Green, the favorite historian of the English people, stole upon the stage unobserved. The issue of his "Short History" was a surprise, but a surprise which soon grew into a warm recognition of his superior qualities as a historian. The publication of that book marks the entrance upon a new era in historical writing. Hitherto kings, nobles and warriors had moved in front; periods had been marked off by reigns and battles, or the ruder phases of the national life. Green reversed this order; he led the people in front and retired kings and warriors to the rear, as of less importance than the movements of religion and industry. The authorities for history had been found in documents written by kings or nobles or their scribes, while Green availed himself of the new resources of industrial and geographical knowledge. The topography of Hastings lends a fresh interest and meaning to his account of that famous battle-field on which the course of history was changed.

Mr. Green was also firm in the faith that English history could be improved by the aid of art. He wished to illustrate and interpret its main thread "by pictures which should tell us how men and things appeared to the lookers-on of their own day and how contemporary observers aimed at representing them." In the pictorial histories hitherto attempted, the qualities of the art had been mainly regarded, but Green conceived that the main value of the art, in this connection, was to be found in its illustrative and representative character. The picture might be poor when judged by the high standard of art, and yet set forth important facts in the condition of an age or people. A rude woodcut may give forth secrets no pen can adequately tell, and may be unsurpassed, in suggestiveness, by even much better work.

Though Green was unable to execute this high purpose, he was fortunate in having, in his wife, a sympathetic and capable fellow student, who entered into his aspirations and plans and has been able in these four superb volumes to complete a task he had so much at heart. The work has been finely performed, and its issue makes the noblest and most considerable historic contribution of the year. In a way never before tried art in even its rudest as well as best forms is made to minister to our knowledge of history, bringing it out to the eye as well as to the understanding, and to the understanding more fully because coming through the visual organ. We thus see history as well as know it. The record is thus brought, as it were, within the range of the dominant sense.

In carrying out her design, Mrs. Green selected for illustration the one work so completely adapted to the purpose. "The Short History," with its vivid realization of all that goes to make up the life of a people, lends itself in a singular way to illustrations which are themselves the work of the people century by century, and the wisdom of the historian is constantly justified as the details of some vivid description, or the significance with which some incident is clothed, or the new measure and proportion given to facts that before his time were common and despoiled, are finely emphasized by the work of old scribes or artists to whom all these things were realities. The aim of the artist and of the historian are the same: It is to bring out the life of the people.

The sources for the editor have been found in the British Museum, in the Public Record Office, at Lambeth, and in the Bodleian and University libraries. The abundance of the resources occasioned the only embarrassment. The aim was to get at contemporary views of men and things. The adaptation to this end was regarded in the selection rather than the canons of art. "Nothing has been shut out which answered this purpose, and indirectly, therefore, the whole series of illustrations comes to be an interesting record not only of the changes that passed over English life, but of some of the changes that passed over its modes of expression as certain forms of art rose to their perfection, or falling into contempt declined to ruder forms or were even blotted out in a temporary desolation."

During the Saxon period Swede and Dane contested the field with the older Islanders. The condition of all the tribes was humble. The illustrations were chosen from household implements, vessels, armor or ornaments found at home and abroad. Norse implements of the period show that the people of the two nations had not as yet grown wide apart.

The Norman Conquest brought in much that was French. The things of the Duke are laid aside by side with those of the Saxon serf. Both elements in the nation were religious and were concerned in erecting churches and shrines and in manufacturing images and importing relics. Priests were abroad, and were often more conspicuous than kings; they were the clerk class, monopolizing most of the book learning of the period. The Edwards, however, rose above priests, though not above Popes; but when we come down to the Tudors, we find a class of boisterous men who ventured to beard even the viceroy of God and to pitch his agents out of their little island. The clergy are yet abroad, but the proud Wolsey and the burly old Henry VIII. gaze out from the pages above them all.

When we reach the Puritan period the priests and ecclesiastical trumpery are put out of sight, and the great leaders, soldiers, civilians and

scholars move on in front. As we pass beyond the Puritan age the art improves; the pictures begin to assume a modern appearance. The age of commerce and the new industries is opening; ships and great civic and industrial buildings appear. In looking at the pictures we feel at once that we are in the modern world. Kings, even, recede, and great statesmen like Chatham and Pitt, orators like Burke and Fox, and reformers like Wilberforce, Sharpe and Howard, with such religious leaders as Wesley and Whitefield, move at the head of the column of human progress. Any one reading these volumes, with such illustrations, will find a new meaning in the history they contain.

Christ's Trumpet-Call to the Ministry; or, The Preacher and the Preaching for the Present Crisis. By Daniel S. Gregory, D. D. New York: Funk & Wagnalls Company.

These earnest thoughts about the call and work of the ministry will be read with interest by all devout people. The author is pronounced in his views, and has given utterance to them in impressive language. He thinks a preacher needs a call today as much as in the apostolic times. The message is old, but also new. In its substance it never changes; in its adaptations it is ever changing. The preacher lives in an age of secularism, socialism, anarchism and doubt; he can stem the tide only by an intellectual and moral mastery; he must be a man of thought and spiritual life; he must commend the old Gospel to the new times. Especially must he be a man of the people, a pastor. The volume abounds in good advice.

The Fisherman and His Friends: A Series of Revival Sermons. By Rev. Louis Albert Banks, D. D. New York: Funk & Wagnalls Company. Price \$1.50.

This volume contains over thirty sermons preached during a series of revival services last winter. They are model revival sermons, rich in evangelical truth and earnest in their presentation. Varied in topic, arrangement, incident, mode of putting, and illustration, they all bring to the hearer important practical truth and urge its immediate acceptance and appropriation. The book has at once unity and variety; the theme is one in its central thought and many in its aspects. The Great Fisherman stands in the centre with the group of His friends about Him. In some respects this will be regarded as the best collection of sermons Dr. Banks has published.

Ruth Endicott's Way: or, Hargrave's Mission. By Lucy C. Lillie. Philadelphia: Henry T. Coates & Company. Price, \$1.25.

As a writer for girls, Mrs. Lillie displays the qualities of an expert, detecting their needs and dangers and being able to meet their demands with appropriate advice and warnings. As a teacher she is able to set forth her lessons in the forms of felicitous fiction. Her "Honest Endeavor Library" is designed to show how some American girls have won independence by overcoming obstacles in their path. "Ruth Endicott" follows in the wake of "Allison's Adventures," teaching the lessons of thrift, enterprise, courage and unselfish devotion to the interests of others. Ruth, a favorite at a fashionable school, is suddenly reduced to poverty by the death of her father. The blow, though severe, does not crush; she rises as secretary of a wealthy student. The story is admirably told and will be read with interest.

Talks with the King's Children. By Sylvanus Stall, D. D. New York: Funk & Wagnalls Company.

This volume contains a second series of thirty-seven object sermons to children. The first series was received with great favor by the public. The author has an aptitude for this kind of work. He knows children when he sees them, and what is more difficult, he knows how to speak to them to edification. Though simple and clear as a bell, he is never silly. By aid of a material object he brings home to the mind a spiritual truth. Like Bunyan, he knows how to gain easy access at eye and ear gate; he unbars the five senses for the admission of the train of Gospel truth. The preacher who wishes to speak with effect to children will find this volume eminently suggestive and helpful.

Desperate Remedies. A Novel. By Thomas Hardy. With an Etching by H. Maebeth-Kaebura and a Map of Wessex. Price, \$1.50.

Though written early in the author's career, "Desperate Remedies" comes late in the uniform edition, in which he desires to arrange his works in something like their natural order. "The principles observed in its composition are," he thinks, "too exclusively those in which mystery, entanglement, surprise and moral obliquity are depended on for exciting interest; but some of the scenes, and at least one of the characters, have been deemed not unworthy of a little longer preservation; and as they could not be preserved in a fragmentary form, the novel is re-issued complete—the more readily that it has been for some considerable time reprinted and widely circulated in America."

Once written and placed on the market, the book becomes indispensable as one in the Wessex series, which the author has now exclusively to himself.

Creation Centred in Christ. By H. Gratton Guinness, D. D. New York: A. C. Armstrong & Son. Price, \$2.50.

In this elaborate volume of 536 pages, Dr. Guinness makes a strong plea against the soundness and sufficiency of naturalism and in favor of the theistic and Christian conception of the universe. Scientific men have largely become agnostic, doubting whatever lies beyond the material universe. But the author sees a strong reaction against the various forms of naturalism and a tendency to return again to the Christian conception of an intelligent first cause and to the re-acceptance of the doctrine of design as held by religious scholars. The work is divided into three parts. The first treats of nature as a witness to God's existence and character; the second, of revelation as an added electric light cast on the pages of the book of nature; the third (which makes the great body of the book), of creation as centred in Christ. The last chapter is very elaborate, going over the whole range of natural knowledge and defining the adjustment of the natural to the supernatural. The work abounds in learning, and is characterized by the spirit of research and insight. The author traverses nearly every part of the fields of science and religion which have been investigated by specialists.

Magazines.

The Review of Reviews for May abounds in the best things of the month. "The Progress of the World" department is full and rich in current transactions and with the portraits of the actors. The portrait of the Czar of Russia is used as a frontispiece. "Current History in Caricature" contains reproductions from American and foreign cartoon papers. W. T. Stead furnishes a character sketch of M. de Blowitz, the distinguished Paris correspondent of the London Times, with a full and striking portrait. Charles D. Lanier contributes an admirable article on Thomas Hughes, author of "Tom Brown at Rugby," with several portraits. The editor, Dr. Albert Shaw, tells of vacation camps for boys. Following these are the several editorial departments. The reviews of periodicals are brief and suggestive. No other magazine has so much or such well-digested material. (Review of Reviews: 13 Astor Place, New York.)

The Oshauquuan for May has its usual Required and General Readings and Woman's Council Table. "Footprints of Washington," "Flowers of the Field and Forest," "The Air We Breathe," "The Physical Condition of the American People," and "Mr. Gladstone and the United States," are the titles in the first of the above departments. "A Romance of the Stars," "The Bandits of the Venetian Republic," "The Nutritive Quality and Digestibility of Food," "Aerial Pigeons," and "Cuba," are in the second. Bishop Goodsell insists that there is "One Good Indian" alive. The "Woman's Table" is spread with some good things, and the editorial departments round out the ample provision. (Theodore L. Flood: Meadville, Pa.)

The May Pocket Magazine has six brief stories, all complete in this number. Stanley J. Weyman contributes "Flores;" Stephen Crane, "A Grey Sleeve;" W. W. Jacobs, "Mrs. Bunker's Chaperon;" C. K. Gaines, "Across the Jumping Sandhills;" and Margaret Deland, "A Study of a Picture." Julia Ward Howe has a poem. (Frederick A. Stokes Company: New York.)

Appleton's Popular Science Monthly for May contains ten articles on current matters in the world of science. J. W. Spencer, Ph. D., studies "Niagara as a Timepiece," giving several illustrations of his scheme. Logan G. McPherson considers the "Development of the Monetary Problem" in the midst of the great civilizations of today. Hon. D. A. Wells continues "Principles of Taxation." Dr. J. Weiss brings to our attention "The Pygmy in the United States." A. E. Outerbridge dwells on "Pending Problems for Wage-Earners." Prof. D. T. MacDougal investigates the "Physiology of Color in Plants." G. F. Talbot defines the "Political Rights and Duties of Women." Prof. A. H. Tolman considers "Natural Science in a Literary Education." "Recent Work on Röntgen's X Rays" is examined; and the concluding article of the number is an appreciative biographical sketch of Prof. Henry Augustus Rowland, one of the most eminent physicists of our day. A striking portrait of the Professor serves as a frontispiece. There is no padding in this number; every article possesses intrinsic value. (D. Appleton & Co.: New York.)

The May Preacher's Magazine devotes much space to lessons and suggestions of topics suitable to Memorial Day. The preacher will find something on almost every phase of the subject. Several pithy articles are quoted from papers of former years. Rev. C. E. Allison contributes "Present-Day Preaching;" Rev. R. S. Kellerman has "No Discharge;" and Dr. Ketcham furnishes valuable "Notes on the International Lessons." (Wilbur B. Ketcham: New York, 2 Cooper Union.)

The Treasury of Religious Thought for this month has for a frontispiece a portrait of Dr. J. G. Butler, with a sermon by him on "Christ at the Well." The number contains a suggestive article on "Principles Embodied in Monuments," and one on "Applied Christianity" in vacant-lot farming. Dr. B. Hart has a fine Memorial Day sermon on "The War as an Element in National Character." Prof. C. H. Small has an article on "Congregationalists, Unitarians and Universalists." Several papers follow which, though brief, are suggestive. (E. B. Treat: 5 Cooper Union, New York.)

The Methodist Magazine and Review for May has by a native of Turkey an article on "The Sorrows of Armenia," with ten excellent engravings. A Canadian lady contributes an appreciative character sketch of "Our Gracious Queen." An article from the Edinburgh Review gives the progress of Great Britain during her reign. "The Triumphs of Christianity," especially in heathen lands, is well illustrated. Principal Shaw gives the teaching of Methodism on "The Last Things." W. H. Seymour, a young Canadian, furnishes a sketch and picture of the persecuted Methodists in the empire, selling a necklace for \$10,000 to aid their funds. (William Briggs: Toronto.)

The Cambridge Magazine for the current month makes a fair show with its illuminated cover and its open and clear type. President Eliot leads in a suggestive article on "Equality in a Republic," and the way to remedy any inequality that may appear with lapse of time. He favors the retention of the property in the family by will, but at the same time the inheritance tax which in the course of a few years makes a levy on the wealthy part of the community. Julia Ward Howe gives a brief sketch of her husband, Dr. Samuel G. Howe, whose strong and honest face serves as a frontispiece for the number. Mrs. M. D. Fraser tells where woman enjoys equal rights with man, viz., in the lowest tier of civilization. "A Workingman" tells the "Difficulties of Working-people." The number closes with the opening of a tale from the French, and another from frontier life. (Cambridge Magazine Company: Cambridge, Mass.)

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Obituaries.

Averill.—James Averill was born in Wilton, Maine, May 2, 1821, and died in the same town, Dec. 26, 1895.

On Dec. 15, 1846, he married Sarah Perry, daughter of Joseph and Sally Perry, of West Boylston, Mass., the ceremony being performed by Rev. James Farrington.

Four children—two sons and two daughters—came to gladden the home. Of these, three are now living to mourn the loss of a father. In his early manhood Mr. Averill sought and found Jesus, and for the long period of fifty-three years has been a member of the M. E. Church in Wilton.

In his last sickness the sons very tenderly assisted the noble wife to make his pathway to the door which opens into the beyond as smooth as possible.

The faithful wife and mother of his children, who had stood by his side for more than forty-nine years, sorrows, but not as they who are without hope. She is resting upon the promise of God and waiting for the call of the Master to join those gone before.

B. F. F.

Shurtleff.—Sylvan Shurtleff died at the home of his only son, S. G. Shurtleff, of Livermore, Maine, Feb. 26, 1896, aged 89 years.

Mr. Shurtleff was converted early in life, and joined the M. E. Church, of which he proved a very worthy member.

For many years Mr. Shurtleff was greatly afflicted with a cancer upon his face, and for the past few years it has been a great trouble to himself and distressing to those who cared for him; but through these hard tests of his faith there was seen a true Christian spirit shining forth with patience and sweet trust in God, until he was translated to join his companion, who went only a few months before him to the land of rest. He would often say, "There will be no more pain over there." "Blessed are the dead which die in the Lord."

C. A. Brooks.

Curtis.—Samuel Curtis was born in Gloucester, Mass., July 29, 1809, and died in that city, April 5, 1896.

He was baptized and received into the Methodist Church by Rev. Aaron Waitt, Nov. 11, 1827. Soon after this he became a subscriber to ZION'S HERALD, which he has faithfully read ever since.

When the Riverdale Church was started he became a charter member, and his munificence has greatly helped that society through these many years. Two sons and six grandchildren are members of the Prospect St. Church, while others belong to other churches in the city.

Mr. Curtis leaves the testimony of a good life and a peaceful death. He came to the grave "in a full age, like as a shock of corn cometh in in his season."

H. L. W.

Thurston.—Mrs. Charlotte Goodale Thurston departed for her immortal home from Bangor, Me., on Feb. 15, 1896, in the 87th year of her life.

Ephraim Goodale, her father, the author of Goodale's Spelling-book and the introducer to Maine of new methods of fruit culture, was the first settler in Orrington, Me., in 1803, and was a man of considerable influence. In 1832 Mr. Goodale gave his youngest daughter, Charlotte, in marriage to Rev. Greenleaf Greeley of the Methodist Episcopal Church, a most devoted minister of Jesus Christ, who, after a short career of great usefulness, died of intermittent fever in Georgia in 1835. A beloved daughter, Miss Charlotte Greeley, survives.

Mrs. Greeley married her deceased sister's husband, Mr. Samuel Thurston, in 1840, whose five children were added to her own two at that time, and two daughters out of the family of five now reside in Bridgton, Me., and were both at the funeral, one being the wife of Judge Walker.

Mr. and Mrs. Thurston were blessed with six children, of whom Mrs. Pearson and Mr. Willis Thurston were the constant and affectionate comforters of their honored mother's declining years. At one time Mrs. Thurston had the care of thirteen children, and to the training of these she consecrated the inherited talents and acquired graces that made her so queenly in the realm of the home.

Converted when very young, and receiving, as she did, the very fullness of the Lord, whatever she thought or talked or touched was imbued with such delicacy and refinement, and so impregnated with the wisdom of heavenly culture, as to produce a wonderful mother, a saintly Christian, and a beautiful pattern to all the people of God.

At the time of her decease Mrs. Thurston was the only survivor of the Goodale family and of the Thurston family of brothers and sisters into which she married. Forty-four times she had suffered the sorrows of bereavement among relatives that were very dear to her; but the product of these trials was such a purified and fortified faith as made her the angel of consolation that she was to all that were in trouble. Those who marveled at her self-sacrificing gentleness and the sweet charity that dictated such kindly generosity, may now see the price she paid at the furnace for the quality of her gold.

In the home of the son who idolized her (but not beyond her worth), sustained by the faith of a loved daughter, Mrs. Pearson, carefully and precisely nursed by her son's wife, Mrs. Willis Thurston, and daily receiving evidence of more distant loving appreciation and sympathy, she gradually faded in strength, saying at last: "How good God is to give us a heaven to go to!" and then was lifted by unseen spirits from the bed of weariness and languishing to the throne of restfulness and glory.

JOSHUA M. FROST.

Rich.—Ruth N. Atwood Rich, for sixty blessed years the life of Nathaniel B. Rich, was born June 2, 1817, in North Bucksport, Me., and was not, for God took "her to Himself," March 14, 1896.

Converted at thirteen years of age under the labors of Rev. R. E. Schermerhorn, and married by Rev. Phineas Higgins, her home was always open to the Methodist preachers that came her way, and her religious ideas were cast in the same heroic mold as those of the early pioneers. During the first year of President Lincoln's administration Mr. Rich was appointed postmaster, but committed the duties of the office to his competent wife, and for nineteen and a half years the people secured the reappointment because of her faithful service.

Not being blessed with children, Mrs. Rich blessed the children of others, and took to her home Waldo Lowell, now a successful lumber dealer and mill owner; and also Miss Annie Rich, now the wife of Captain Lathley Lewis, of Bangor, Me., in whose home this aged couple of 79 and 81 years have found a wealth of sympathy and scrupulous attention to every want

in ways that have brightened every day and lightened the burdens of age.

Mrs. Rich lived in God and in the church, and her brilliant conversational powers always exalted her divine Lord. Last September partial paralysis of the brain occurred; she lost her mind, but the spirit's glory was undimmed, and while reason was dethroned she walked with God and had a wonderful command of the Scriptures. Five weeks before leaving us her faculties were restored, and in the intervals of great suffering her experiences were heavenly and inspiring. During an ill turn she said: "If this is dying, bless the Lord, it is happy dying!"

In spite of her multiplied years and increasing infirmities and severe suffering, and while her soul through rapturous visions already dwelt more in Paradise than on earth, yet she honored her loved ones by clinging tenaciously to life, and her last words, while seemingly sinking out of sight, were to Captain Lewis, who had not left her for a week: "Lathley, Lathley, save me!" So she died as she had lived, with one hand on earth and the other in heaven, her whole life a beautiful and simple blending of the human and divine.

JOSHUA M. FROST.

Banghart.—Nellie Adela Clement Banghart, the consecrated wife of our beloved brother, Rev. Charles L. Banghart, of Damariscotta, Me., after a severe operation in the Homoeopathic Hospital of Boston, Mass., when all indications were most hopeful, suddenly passed without a struggle to the crown of glory waiting for her brow, on Sunday morning, May 3, 1896.

Within two weeks from the close of our East Maine Conference the higher call has transferred, first to our beloved brother, and now an efficient preacher's wife, to the Master seems saying to us, one by one, "Lovest thou Me more than these things of earth?" and it means something to be able to say, as heaven fills up at our expense: "Yes, Lord, Thou knowest that I love Thee."

The night before the operation, after bidding her sister, Mrs. Abbie Wilkinson, "good-by," Mrs. Banghart wrote to her who for five weeks had so tenderly waited upon her: "I feel I must write you just a few lines before I go under ether, first to thank you for all the kindness you have shown me, and then to give this message to all my friends and especially to our brothers: If I should cross the river it is well with me, and I am leaning on the Arm that is mighty to save; there is great peace; none can comfort like our Heavenly Father. May Heaven's richest blessings be yours!"

The body was brought to Bangor and interred in the family lot where lie the dear mother's and father's remains.

Two brothers, Olin and Fred, and Mrs. Wilkinson, their sister, reside in Bangor, while two other brothers, Hal and in Montana, and Webster in Saco, Me. The tie between husband and wife was doubly sacred in this Miss Nellie Clement was converted under Mr. Banghart's labors upon his first charge in 1882, was baptized by Rev. W. W. Marsh, and was joined in marriage with her husband on his second charge; and every church he has served bears many evidences of the gracious results of their united labors. Soundly converted to God, wedded to the M. E. Church and the joys and sorrows of the itinerancy, Mrs. Banghart possessed to a large degree the natural gifts sanctified by holy union that produce a successful worker. In the W. C. T. U. in children's gatherings, and in revival efforts, husband and wife wrought side by side, and especially at Patten, Me., a wonderful harvest rewarded their toil. Having been reared of sturdy Methodist stock, her vigorous mind sought culture and her heart acquired those graces which together drew, under the attraction of the Cross, so many persons toward her. If "to die is gain" to her, then immortal life for her must have more of service and sacrifice for others in it, and while she ceases from her labors her works and activities must go on, and earth be richer still for her early translation.

She was born in 1859 in Bangor, and only began to fall in health a year ago. Rev. H. W. Norton, presiding elder of the Bucksport District, read appropriate portions of Scripture at the funeral exercises held in Bangor; Rev. J. M. Frost spoke words of comfort to the family, with whom he had been acquainted for twenty-one years; Rev. W. W. Ogier, presiding elder of Rockland District, spoke feelingly of the loss the district and Conference had sustained, and of the beautiful home life and noble qualities of character that the grace of God had made possible. Rev. H. E. Foss closed with prayer, and sadly the afflicted family were left with the sainted dead.

One child, Harold, a dear boy of ten years of age, gives promise of being a great comfort to his father, who has the sympathy and prayers of the whole Conference.

JOSHUA M. FROST.

King.—Joseph King was born in Orrington, Me., April 5, 1808, and died April 21, 1896, aged 87 years.

His father, Samuel King, a native of England, came to Orrington about the end of the last century, and was one of the town's earliest settlers. Joseph, the subject of this memoir, was, therefore, one of the very few whose lives connect the first settlers of the town with the present generation.

He married Susan Huntley, of Machias, who died Aug. 29, 1892. Of eleven children born to them, six are still living—Frederick, of Orrington; Mrs. A. P. Smith, of Newport; Mrs. G. A. Richardson, of Orrington; Mrs. A. B. Baker, of New York; Arthur W., of Orrington; and Dr. J. M., of Damariscotta.

Mr. King was a subscriber to ZION'S HERALD for over fifty years, and it was always a welcome visitor in his home. He was much loved by all who knew him, and will be missed throughout the town where he has lived and in the home of his early manhood. He never seemed old; his spirit was always young and cheerful. His religion was all-pervasive. The memory of his quiet, unselfish, self-sacrificing devotion is an inspiration to those who mourn their loss. The testimony of his whole life is an emphatic endorsement of pure and undefiled religion.

He was called away suddenly—smitten with pneumonia; but he was ready to go. He dearly loved and prized the institutions of our church, and was constant in his attendance upon the means of grace as long as his health would permit, and the seasons of communion were times of refreshing. Since the death of his wife he has been kept from the house of God by feeble health, but it did not disturb his serenity or lessen his hold on the Rock of Ages. Amid all the storms of life his confidence in Christ was as an anchor to his soul, both sure and steadfast.

As he neared the eternal shore the peace that Jesus gives was still his support and comfort. Calmly his soul passed over the mystic river. Death, to him, was the entrance upon a new and better life. He had that which Jesus gives to the trusting one, that which the world gives not, and which the world cannot take away—a life beyond, a life sure as the word of Jesus, eternal as the throne of God.

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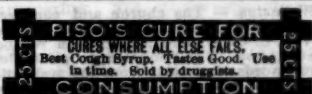
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Review of the Week.

Tuesday, May 12.

- Governor Morton signs the Greater New York bill.
- A towboat's boiler explodes near Vicksburg; eleven persons killed and seven injured.
- Captain General Weyler resigns, but is ordered to stay at his post.
- Boston painters succeed in securing an eight-hour day and a \$2.50 wage.
- The Queen Regent opens the Cortes.
- The Turkish minister at Washington recalled.
- The Senate occupied with the River and Harbor bill.
- The new cruiser "Brooklyn," on her builders' trial trip, shows higher speed than her sister ship, the "New York."

Wednesday, May 13.

- Miss Clara Barton telegraphs from Constantinople for more funds.
- Death, in England, of Dr. William Salmon at the age of 105.
- The Nicaragua Canal bill favorably reported to the House.
- The American members of the crew of the captured "Competitor" to be tried by a civil court.
- The U. S. consul at Barcelona guarded by troops from mob violence.
- The equestrian statue of Major General Hancock unveiled at Washington.
- The kingdom of Sweden celebrates the 400th anniversary of the birth of Gustavus Vasa.
- Mustapha Bey appointed Turkish Minister to Washington.
- The British Home Office again refuses to reopen the case of Mrs. Florence Maybrick, the convicted murderess.

Thursday, May 14.

- Capt. Gen. Weyler asks for twenty additional battalions.
- J. H. Hammond and other Pretoria prisoners, who were sentenced to death, to be imprisoned for five years instead.
- Drs. Hale and Lyman Abbott and President Walker of the Institute of Technology speak at the 68th annual meeting of the American Peace Society.
- Prof. Langley successfully operates his flying machine at Washington.
- The Senate passes the River and Harbor bill by a vote of 57 to 9.
- Bicycles to be carried as baggage in railway trains and steamboats in Rhode Island.
- A case of cholera in Germany.
- Gomez enters the province of Matanzas.
- Today is the centenary of the first vaccination by Dr. Jenner.
- Death, in Dudley, of Nora Perry, the well-known authoress.
- Charles Becker, one of the most notorious of forgers and bank swindlers, arrested in Newark, N. J.
- A British mission station in China looted by a mob.

Friday, May 15.

- Capture of two boys in Cambridge who confess to have set some sixty fires within the past seven months, causing an aggregate property loss of nearly \$2,000,000.
- An Havana journal urges that Spain declare war against the United States.
- The new battleship "Oregon" makes a trial speed of 16.78 knots.
- An international standard coin proposed in Congress.
- The gold reserve dropping.
- Wellesley College receives a gift of \$100,000 for a chapel.
- Charitable and educational institutions in this city and vicinity to receive nearly half a million dollars by bequest of Mrs. Anna Dickinson.
- The Ice Trust in New York beaten; ice to be lower than last summer.
- William Deering of Evanston gives \$215,000 to Northwestern University.
- Rev. S. R. Fuller, of Malden, suspended from the ministry of the Episcopal Church for two years for marrying after being divorced.
- Scott Jackson convicted in Cincinnati of murder in the first degree for killing Pearl Bryan.

Saturday, May 16.

- The Senate votes not to seat Col. Du Pont as senator from Delaware.
- Bishop Potter, as arbitrator, settles the dispute between the lithographic artists in New York and their employers.
- The Administration growing concerned at the withdrawal of gold from the Treasury.
- Spain makes formal protest against this country permitting such steamers as the "Bermuda" and "Laurada" to carry arms to Cuba.
- A gift of \$100,000 to the University of Pennsylvania provided \$1,000,000 be raised.
- More than one hundred persons killed and hundreds of houses destroyed by a tornado in

Sherman, Texas; one hundred more killed in other towns near by.

- Death, in Maryland, of Rear Admiral Thomas H. Stevens, U. S. N., (retired).
- Cholera breaks out in Marseilles; five fatal cases.
- Six thousand dock laborers in Rotterdam go out on strike because their wages are reduced.
- Baron von Kotze in Germany sentenced to two years' imprisonment for killing Baron von Schrader in a duel.

Monday, May 18.

- Preparations for the coronation of the Czar being made in Moscow.
- Mr. Morgan's resolution in the Senate directing an inquiry to be made into the cases of the Americans captured on the "Competitor" and sentenced to death in Havana, adopted.
- Ex-Gov. McKinley lectures on "George Washington" before the Methodist General Conference in Cleveland, O.
- Tornadoes in four of the Western States; much damage done and several killed; 200 people homeless in Frankfort, Kan.
- Forty-seven Socialists under trial in Berlin.
- The cholera scourge in Egypt driving multitudes from the country.

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The Retirement of the Bishops.

MR. EDITOR: When I read in Thursday morning's paper of the action of our General Conference in summarily deposing Bishop Foster and Bishop Bowman from active service, I was filled with indignation and mortification. I felt that a needless humiliation had been inflicted upon two faithful and noble-hearted men, and that a stain had been placed upon our fair Methodism. Nor were matters bettered by the official report; for though it showed that a cruel blow did not come to these honored Bishops as it did to us, like a bolt from a clear sky, yet it plainly revealed that their retirement was forced upon them. The chairman of the committee, in urging the adoption of the report, could only say: "He [Bishop Foster], said, if we were fitted to take this upon our judgment, he hadn't a thing to say; and Bishop Bowman said he could hardly understand how a man as active as he could be non-efficient." It requires no great insight to see that they were placed on the retired list in spite of their wishes. Is this the only reward that the great Methodist Episcopal Church has for nearly a quarter of a century of faithful, painstaking and efficient service in the episcopal chair? Is she so dead to all feelings of sympathy and gratitude, and love? Has she no other way of showing her appreciation of noble, self-sacrificing devotion? Could she not trust the Board of Bishops to assign their two honored colleagues limited work, and thus with accord to herself have granted these faithful men the satisfaction of rounding out their years of service without the stigma now placed upon them? Has she no better compensation than an assignment to the tender mercies of the Book Committee? I can but feel that our beloved church has been found wanting, and at a time when magnanimous action would have won respect throughout the Christian world; and for one, as a layman, I wish to record my protest against this base ingratitude to these beloved Bishops. And may God grant them His rich blessing and the sweet consolation of His grace!

OLIVER H. DURRELL.

Boston Social Union.

IT was ladies' night at the Union, and a large company gathered at the American House. Rev. John Galbraith presided in the absence of President Magee. Mr. Edwin Thatcher Clark sang several solos delightfully and with charming effect. Grace was said by Rev. F. T. Pomeroy, of Hyde Park. After the collation prayer was offered by Rev. J. H. Mansfield, D. D. Rev. F. N. Upham made a few remarks on the erroneous impressions prevailing with reference to the action of the General Conference on Bishop Foster, and closed with a resolution to the effect that the president and secretary of the Union be authorized to send a telegram to Bishop Foster assuring him of the esteem and affection of every Methodist in New England and extending him a welcome to the pulpits and to the hearts and homes of New England Methodists. The resolution was adopted by a unanimous rising vote.

In a few appropriate words Dr. Galbraith introduced Hon. Curtis Guild, Jr., editor of the Commercial Bulletin, who said he spoke for the newspaper press. The tendency of mankind is to believe that they can all carry on a newspaper. It is a private enterprise with public functions. Primarily established for money-making, if it only does that, and in a dishonorable way, it ought not to exist. But if it does not make money, it cannot exist. He proceeded to show that a newspaper does not rise higher in the scale of honor and propriety than its constituents demand. Editors cut down expensive European news to make place for showy and tawdry premiums given to its subscribers because those subscribers demand such change. His thought was that papers improve rather

than retrograde. Running back, he gave a sketchy history of what some of the editors of newspapers offered to the public a hundred years ago, showing that the severity and the vitriolic characterizations of the writers of those days is scarcely equaled today. He mentioned among some of the accomplishments of the newspapers of today the discovery of Livingstone, the attack on noted trusts, the detection of crime, etc. Mr. Guild, speaking from the inside, gave many unique and interesting facts regarding the wide and beneficent acts of various papers in the molding of public opinion. The audience listened with close attention to the incidents so pleasingly related. The next speaker was Hon. Geo. A. Marden, of the Lowell Courier. He gave, as his judgment, that woman is doing nearly half the work in newspaper offices today, and that her field of operations is steadily extending. He pleaded for a wide career of usefulness for her. He said there was an indeterminate line beyond which the publisher ought not to go in making a paper; he ought to keep to the honorable side. Mr. Marden spoke humorously of the various phases of newspaper life. W. P. A.

Essex Social Union.

THE May meeting of the Essex Social Union was held in the Tapleville church, Monday evening, May 11. There was a large delegation from Salem, Peabody, Beverly and Marblehead, which came by special electric car from Salem shortly after 6 o'clock. The time between 6.30 and 7 was pleasantly passed in a social manner. At 7 o'clock, the Union, with its invited guests and friends, sat down to supper prepared by the ladies of the church. At the close of the supper the devotional exercises were conducted by Rev. Hugh Montgomery, of Marblehead. Miss M. A. Dougherty and Mrs. I. P. Knowlton gave two fine instrumental duets; Prof. Aborn, of Lynn, sang in his charming manner three vocal solos; and Spencer Hobbs rendered some excellent selections on the violin. Rev. F. N. Upham, of Baker Memorial Church, Dorchester, gave a very interesting and profitable address on "Unity in Diversity." He showed by illustrations drawn from the various professions and trades that in fact they are one. He closed with a fine peroration which exalted the church and her work. Following this address Mrs. Masury, of Danvers, regent of the Danvers chapter, Daughters of the American Revolution, also gave a brief address upon the same topic.

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The Conferences.

[Continued from Page 13.]

a year, owing to illness, but with his old-time ease of manner, felicity of expression, and beautiful tenderness of spirit, he pressed home the lessons of the parable: Man responsible for (1) Faculties of mind and heart; (2) Right use of ourselves determines our use of what we possess; (3) The best field for the broadest culture of heart and mind is the daily vocation in which we are engaged; (4) Conscience is equally true—we cannot do any work without the best use of the powers God has given us. Every vocation has opportunity for mind-training. We do not carry even knowledge into eternity, only mind. It is not so much what you think, if you think nobly, but that you think; (5) The increase will be found in what we have become, not in what we have done; (6) Right use of powers will secure their increase. The fruitage of such a sermon will be gathered for years. At the close of the sermon a statement of indebtedness was made by the pastor, with a brief appeal, and in a few moments the whole amount necessary was provided. Next Sunday morning, May 24, Rev. Dr. Johnson, the delegate from the Irish Conference to the General Conference, will preach.

First Church, Jamaica Plain. — Dr. Wm. B. Clark and Rev. Geo. S. Butters, former pastors, assisted in the celebration of the Epworth anniversary last Sunday at the morning and afternoon services respectively. The pastor, Rev. C. A. Shatto, is recovering from his severe illness and surgical operation, and is to go to Nova Scotia for a prolonged rest.

Swedish Church, Ferdinand St. — The church edifice will be completed during the summer; the building permit was obtained last week. The church is now in need of contributions from those interested in this good work. The membership is increasing, and a good spiritual interest is manifested. The pastor, Rev. H. Hanson, is encouraged in his work.

Hyde Park. — Thursday evening, May 7, a reception was given the popular pastor, Rev. F. T. Pomeroy, who was re-appointed to this charge. One of the features of the evening was the roll-call of the church members and probationers, with responses by a large proportion of the membership. All of the departments of church work were represented. Refreshments were served, and an evening of profit and pleasure was enjoyed. Mr. Pomeroy has been elected president of the Norfolk County Sunday-school Association. The next meeting of the Association will be held in Hyde Park. The Epworth League observed anniversary day by holding a special public service. In the morning the pastor preached an appropriate sermon on "The Wreck of the Gold Ships." At the evening service an inspiring address was delivered by Mr. G. W. Penniman, and excellent papers on Epworth League progress and Junior League work were read by Miss Elizabeth Stearns and Miss Sarah Pomeroy.

Milford. — The Daily News spoke of the recent reception tendered by the church to the new pastor, Rev. Geo. M. Smiley, and his wife, as "a brilliant occasion." The vestries and church parlors were transformed into beautiful reception-rooms, where several hundred people were presented to the receiving party. Visiting ministers welcomed their brother to the town, while the various church societies all extended greeting.

Wollaston. — The church and congregation gave a very pleasant reception to the pastor, Rev. S. C. Carey, and his wife on Wednesday evening last. A full house, appropriate decorations, words of greeting from the resident clergy, as well as a hearty welcome from the people, together with music and hearty hand-shaking, made a most inspiring occasion.

North District.

West Fitchburg. — Rev. B. F. Kingsley and family have been welcomed in truly royal and Methodist style. Heartiness and friendliness made the formal reception an evening of delight. Speeches by the hosts and by the guests fitted each other perfectly.

East District.

Chelsea, Mt. Bellingham. — Rev. Edwin Hitchcock and family were given an enthusiastic reception, May 7. This marks the beginning of his third year in this pastorate. Dr. Knowles, presiding elder, was present, and made a speech. Mrs. Hitchcock was presented a beautiful banquet lamp, and the people gave their pastor money enough to cover all expenses of a two weeks' visit at the General Conference. U.

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